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WORLD CALL

Children in Japan—
A Story in Pictures

☆

Mission Children Are
At Home Anywhere
—HARRIET R. REYNOLDS

☆

A Greater School
Emerges
—S.C.I. and TOUGALOO

☆

A Century of Service
In India
—C. M. YOCUM

☆

JUNE
1954

☆

Price 20 Cents

June, 1954

Vol. 36 No. 6

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The four little Japanese girls on our cover who pause to say grace before their simple lunch are pictured in the day nursery at the East Tokyo Institute sponsored by The United Christian Missionary Society. This photo and those appearing in the 5-page picture story, "Children in Japan," on pages 21-25 are from a group of photographs taken by East-West from Black Star especially for WORLD CALL use. Other articles in this issue, such as "Mission Children Are at Home Anywhere," feature the approach to Children's Day.

Hidden Answers

1. Where is Tougaloo College?
2. Why did a special commission study the African scene?
3. Name four things missionaries want for their children.
4. In what way is the city a mission field?
5. How many kindergartens in Japan are Disciple-related?
6. When did J. G. McGavran arrive in India?
7. Is there an adequate test for marriage readiness?
8. What does *una caridad* mean?
9. How many sub-themes will be studied at Evanston?
10. What is a "here and now" man?

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High Point Christian Church, Seattle, Washington (Photo by Mitchell)

A BUILDING SITE *That's different*

The building site of High Point Christian Church, Seattle, Washington, is a site that's different—

- It was purchased by the Washington Christian Missionary Society.
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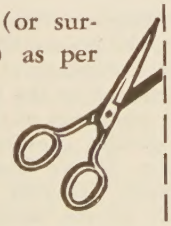

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Global Highlights

News of the World Through the Eyes of the Church

Disciples Name Commission to Consult with Church in Japan

INDIANAPOLIS.—A commission has been appointed by the Foreign Division of The United Christian Missionary Society of the Disciples of Christ to study the program of the Disciples in Japan. The commission will convene in Japan on Sept. 15, 1954, and will remain there until Oct. 20.

The four commission members are Mrs. Russell Putnam, president of the International Christian Women's Fellowship, Cleveland, Ohio; Riley B. Montgomery, president of the College of the Bible, Lexington, Ky.; Warner Muir, pastor of University Christian Church, Des Moines, Iowa; and Virgil A. Sly, chairman of the Foreign Division.

Objectives of the commission include (1) A study of the *Kyodan* (United Church of Christ in Japan) and its practices and doctrines; (2) A study of the position and the relationship of the Disciples of Christ in Japan within the *Kyodan*; (3) A study of the relationships of the United Society to churches of the Disciples now in the *Kyodan* and the continuing support and program function of the United Society in such relationships; (4) A study of the problems of the union as related to Disciples' strategy of world missions.

A report of the findings of the commission will be presented to the Board of Managers and the Board of Trustees of the United Society at the Miami Convention in October.

Latin America Prepares Sunday School Curriculum

NEW YORK.—For the first time, the evangelical churches of Latin America will have a complete, indigenous Sunday school curriculum, initiated and developed in the Spanish-speaking countries to the south.

Four years in the making, the curriculum is being carried out by Latin American evangelical church leaders under the sponsorship of a committee of the Committee on Cooperation in Latin America of the Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A.

Final preparation of the materials is being done by Dr. Gonzalo Baez Camargo, editor-in-chief of the new lesson series.

British Council Elects First Woman Vice-president

LONDON. (RNS). — Mrs. Mildred Betty Ridley, vice-chairman of the Church of England's Central Council for Women's Church Work, was elected a vice-president of the British Council of Churches at its semi-annual meeting here.

She is the first woman named to such a post in the history of the British Council.

Laubach Honored by Laymen's Movement

NEW YORK. (RNS).—Dr. Frank C. Laubach, world-famed Christian missionary and literacy expert, was presented with a bronze plaque by the Laymen's Movement for a Christian World at a ceremony here.

It was inscribed: "To Frank C. Laubach, Man of God, who has done more to bring light to the mind and spirit of mankind than any other individual in our generation."

The presentation was a highlight of a two-day conference on "What Things Belong to Our Peace," attended by some 200 American and Canadian Christian businessmen.

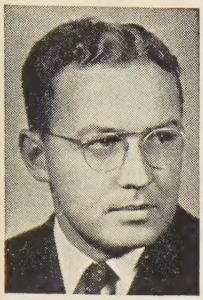
Ecumenical Team to Tour United States

NEW YORK.—An ecumenical team of five delegates to the Second Assembly of the World Council of Churches, representing Asia, Europe, the Caribbean Area and the U.S., will visit twelve American cities during late September and October. Under the sponsorship of the National Council of Churches, the tour will emphasize the Council's two-year theme "The Church's Call to Mission and Unity."

Members of the team are Rajah B. Manikam, since 1951 a "roving ambassador" in East Asia for the World Council of Churches and the International Missionary Council;

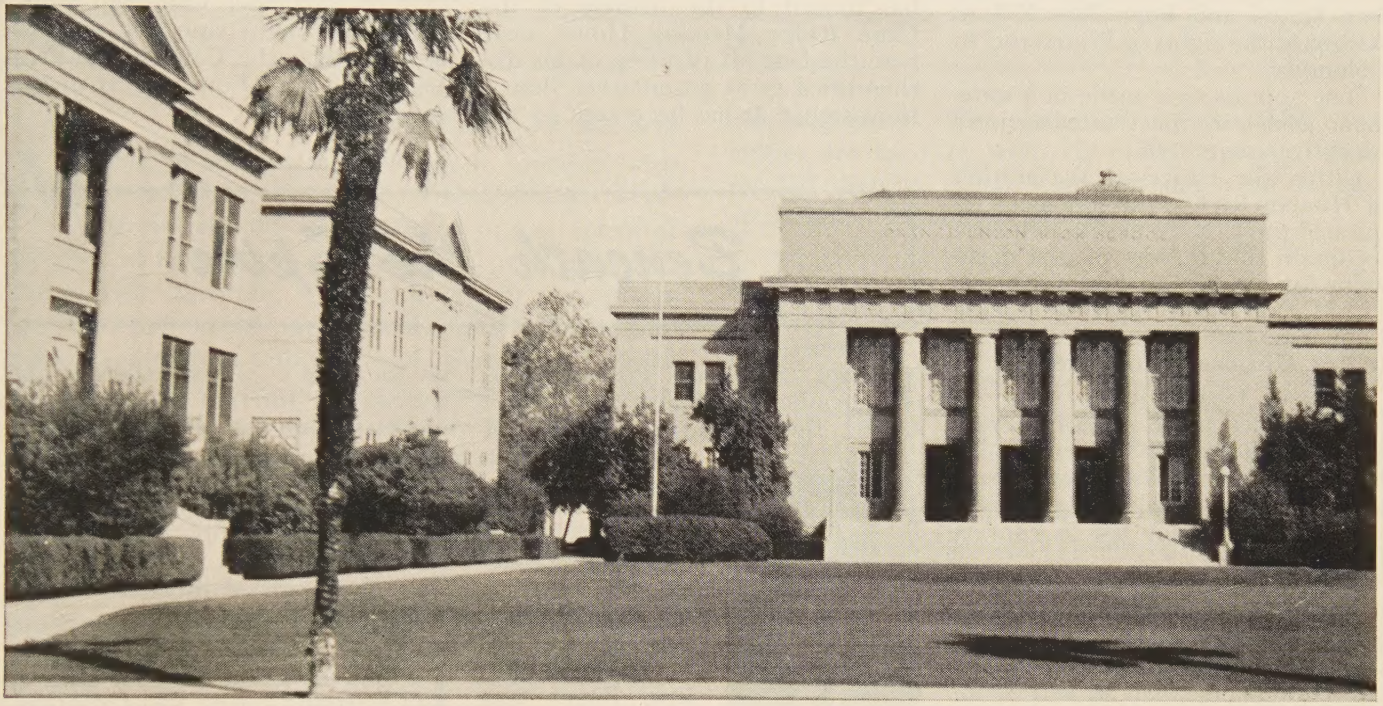
Church Leaders Visit Philippines President

Ramon Magsaysay, President of the Philippines, received Protestant leaders at Malacanang (Philippines' White House) at the opening of the biennial conference of the Philippine Federation of Christian Churches. The President listened as Bishop Enrique Sobrepena of the United Church of Christ in the Philippines pleaded for the continued separation of church and state; afterwards the President gave his assurance that the present constitutional guarantees would be observed throughout his administration. Shown from left to right, above, are Professor Dwight E. Stevenson of Lexington, Kentucky, George Earle Owen, a Disciple missionary, and President Magsaysay. In the background may be seen several other members of the group of about fifty Filipino church leaders who called on the President at that time.



Chapman College Acquires New Campus

Chapman College, now located in Los Angeles, Calif., will move this summer to a new campus at Orange, a residential town about 30 miles southeast of Los Angeles. The announcement of the move was made by President George N. Reeves (inset, left). The newly acquired campus at Orange is located on 18 acres of land. Below is shown the administration building and two more of the nine buildings on the campus. For the first time in its history Chapman College will have an athletic field with a gymnasium and a reinforced concrete stadium seating about 3,000 persons. In its new location Chapman will be the only four-year college in Orange County. Its local student enrollment is expected to be substantial.



Philip Potter, Methodist minister at Cap Haitien, Haiti, and chairman of the WCC Youth Department; Mrs. James D. Wyker, president of the National Council's Department of United Church Women and an ordained minister of the Disciples of Christ; Bishop Ellis Gideon Gulin, Bishop of Tampere, Finland; and Charles P. Taft of Cincinnati, Ohio, chairman of the National Council's Department of The Church and Economic Life.

Minnesota Pastor Named "Ambassador" Abroad

AUSTIN, MINN.—Wendell Pew, pastor of the Sterling Christian Church here will go to Yugoslavia in June as the representative of Austin. A $1,000 scholarship to finance the trip was raised by Austin businessmen and Mr. Pew was selected from 24 young business and professional men nominated.

Mr. Pew, a graduate of Drake University in Des Moines, Iowa, was a member of the Portland Avenue Christian Church in Minneapolis. His present church was recently established by the joint efforts of The United Christian Missionary Society, the Board of Church Extension and the Minnesota state society.

For two months this summer, Mr. Pew will live with a family in Zagreb, learning their way of life and explaining about life in the United States to them. The trip is being arranged under the Community Ambassador Project in International Understanding.

Special Days

June 6	Children's Day Dedication Sunday Pentecost
June 20	Achievement Day

Laymen's Commission Meets in Indianapolis

INDIANAPOLIS.—Fifty-one men from 33 states attended the annual meeting of the National Laymen's Advisory Commission in Indianapolis, Apr. 9-11. At the meeting William H. McKinney, executive secretary of the department of men's work of The United Christian Missionary Society reported that laymen's work among Disciples of Christ has shown considerable progress during its first decade as a nationally organized program. In 1945 only one state had an employed men's worker. Now 13 states have part or full-time men's workers and 33 states have statewide men's organizations.

A discussion of missionary policies under the leadership of A. Dale Fiers, president of the United Society, and Virgil A. Sly, chairman of the Society's Foreign Division, resulted in a decision by the Commission that overseas mission churches supported by the United Society should have the same autonomy as Disciples of Christ churches in the United States.

Lewis J. Ackers of Abilene, Tex., was renamed commission chairman.

400 Protestant Missionaries To Japan Hold Conference

TOKYO. (RNS). — More than 400 missionaries related to the United Church of Christ in Japan held a four-day conference at Hakone, hot springs resort on Mt. Fujiyama's foothills. This is believed to be the largest group of missionaries under common direction in a single field.

A feature of the conference was

a series of lectures by Dr. Emil Brunner, noted Swiss theologian now teaching at Japan International Christian University here.

Colombian Protestants Appeal for Rights

BOGOTA, COLOMBIA. (RNS).—The Evangelical Confederation of Colombia has appealed to the United Nations, the Organization of American States, and Pope Pius XII to safeguard the rights of Protestants in Colombia.

The appeals were made in a statement issued by the Confederation's executive committee.

Citing the Universal Declaration of Human Rights, the statement requested the U.N. to use its influence to obtain the liberties of that document for Colombian Protestants.

E. Stanley Jones Enters Indian Missionary Controversy

MADRAS, INDIA. (RNS). — Dr. E. Stanley Jones, noted American evangelist, challenged a statement by Home Minister Kailash Nath Katju that Christian missionaries in this country should not try to convert Indians.

"Conversion is indispensable in the East as well as in the West," Dr. Jones told the annual meeting of the YMCA here. "If you try to forbid conversion, then I will write 'finis' across your democracy."

The evangelist said there is a clear distinction between conversion, which he defined as "a fundamental inner change accompanied by a corresponding outward change," and proselytizing which he called "a mere change of group labels degrading both the religion and the persons involved in it."

American Leprosy Missions Elects New Secretary

NEW YORK.—Harold Hayes Henderson of New York, former head of the Committee on Resettlement Services of the Presbyterian Church in the U.S.A., has been elected general secretary of American Leprosy Missions, Inc., it was announced here by Raymond P. Currier, executive secretary.

A missionary in Korea for more than twenty years, Mr. Henderson replaces Eugene R. Kellersberger who retired last December.

Only national Protestant agency in this country for leprosy relief, American Leprosy Missions aids or maintains 166 settlements and clinics in 32 countries; where more than 50,000 patients live or receive treatment. This work is carried on in cooperation with 62 Protestant denominational and interdenominational mission groups here and abroad.

Cane Ridge Project Acquires Oil Portrait

PARIS, KY.—Henley Stone of Newtown, Ky., great grandson of Barton W. Stone, pioneer Disciple leader, has loaned to the trustees of the Cane Ridge Meeting House near here the best oil painting of his distinguished great grandfather that is in existence. It has been kept by the family through the years as a treasured heirloom.

A beautiful reproduction of this portrait, 14" by 16" in four colors, suitable for framing, will be sent to the first one thousand churches to send a generous contribution for the Cane Ridge Preservation Project it was announced by the Project's director, Robert M. Hopkins. This will provide a companion picture to that of Alexander Campbell which is found in many churches. Further details about the Cane Ridge Project will be found on page 31 of this issue.

Beneath the Spire

ROGER SHERMAN PHILLIPS, 31, member North Street Church of Christ, Butler, Pa., is publisher of *World,* magazine of world affairs, successor to *United Nations World* . . . born at Butler, the son of Thomas W. Phillips, Jr., and Alma Sherman Phillips, Roger was educated at Phillips Academy and Yale U. . . . he was the 1952 commencement speaker at Phillips U. . . . two years of military duty was with the Air Transport Command . . . director of T. W. Phillips Gas & Oil Co., and other corporations . . . married to E. Michele Baldauf, they have a daughter, Virginia Sherman . . . his hobbies are music and photography.

Mr. Phillips

* * *

MISS RUBY MAE ERNEST finds happiness in loving forgotten children of the Guardian Home in Indianapolis . . . the love of God has never failed her in handling more than 1,000 youngsters . . . nearly every Sunday she arrives happily at Central Christian Church with several children who spend the weekend as guests in her small nearby apartment while she sleeps soundly on the floor . . . a secretary at the Bureau of Internal Revenue, her modest salary and gifts provide her with means for the continuing expressions of love . . . teaches handicrafts, learned through a Red Cross course, at every opportunity . . . a firm believer in the power of prayer, she regards every daily moment "like a kiss from the angels."

Miss Ernest and Friends

* * *

LYNN S. LYON, minister of Central Christian Church, Salt Lake City, Utah, holds A.B., M.A., and B.D. degrees from Phillips U. . . . the fisherman and amateur photographer was born in Missouri and studied two years at Central Missouri Teachers' College, Warrensburg, while farming and preaching in Cass County, Mo. . . . student preaching at Phillips was at Shattuck, Kaw City, and Davis Enid Park, Okla., churches . . . located pastorates, beginning in 1940, were at Ft. Collins, Colo., and McPherson, Kan., before moving to Salt Lake City in 1951 . . . served on board of trustees of Phillips, directorate Colorado Home, was president Colorado State Convention and vice-president Kansas State Convention, is now vice-president Salt Lake City Ministerial Association . . . married Miss Pauline Y. Nicholson in 1935; their children are Verna Dean, Margaret, and David, who is preparing for the ministry.

Mr. Lyon

—BELL RINGER

WORLD CALL

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Freedom's March in Reverse

MOST of the republics of South America, with occasional exceptions, have moved rather steadily toward the strengthening of guarantees of freedom of religion. In Colombia the trend is now in the opposite direction. As this is written, the government's Commission on Constitutional Studies has recommended to a Constitutional Assembly, scheduled to meet in May, two articles to replace the present Article 53 which guarantees freedom of religion.

The proposed changes would strengthen the dominant position of the Roman Catholic church and limit what Catholics call "proselytizing" (if not done by Catholics). In the new draft non-Catholics are denied freedom of the press and "tolerance" is substituted for "freedom of religion." Also, the proposal omits the phrase, "liberty of conscience is guaranteed."

This would seem to be freedom's march in reverse.

Toward India's Unification

ONE of the most serious problems confronting the youthful government of India is that of unifying its people. Among the difficulties faced in the government's efforts at unification is the fact that India possesses no common language. The exact extent of this problem was revealed in April when there was released a report of the first census ever undertaken which recorded the exact number of tongues and dialects spoken by the Indian people, including the aborigines. The report emphasizes the difficulties of the situation. At the same time, the careful way in which the census was carried out is indicative of the intent of Indian leaders to do something about the problem.

THE Constitution of India recognizes 15 major languages. Among these Hindi is considered the "national" language and is slated to become the "official" language by 1965. In addition to these major languages, the census report lists 720 dialects, 24 distinct but minor languages and 23 tribal tongues.

Four languages—Hindi, Urdu, Hindustani and Punjabi—are grouped together in the census report because of their similarity. Forty-two percent of the people, 149,944,311 in number, are thus reported as speaking Hindi. The eleven other "recognized" languages are used by over 174 million people, while the 767 dialects, minor languages and tribal tongues account for 32 million people.

MANY Indians are doubtful as to the prospects for developing the use of Hindi as the language of government, education and commerce in the 15-year period specified by the Constitution. At present, the most commonly used language in these areas is English and many believe that it will continue to be used widely in India. The editor of WORLD CALL recalls that 15 years ago Nehru, then a leader in a bloodless struggle for independence from Great Britain, told him that in the new, free India there might be a wide use of "basic English"—the simplified English with a vocabulary of a few more than 1,000 words. However that may be, it is certain that India needs a unifying language and that the wider use of Hindi is the answer. Whether or not the schedule for its adoption as the official language is sound is another question.

India's plans do not call for the elimination of any language. The study of Hindi has been made compulsory in elementary schools but it is expected to be used *in addition to* the regional language. It is also anticipated that English will be required for university degrees.

THE differences of language constitute only one of the obstacles to Indian unity and progress. Poverty, widespread hunger, illiteracy, disease—these and other problems call for solution on the part of any government that is to command the loyalty of the people. That the present government is facing up to these problems sincerely and with effectiveness no one can question. India deserves the sympathetic understanding and support of people of good will everywhere. Upon the success of her efforts to lift the levels of wellbeing for her people without resorting to totalitarian methods may well depend the future of free and humane government in much of Asia. The most significant support of India's efforts to solve her problems democratically comes, not from political pressures, but from enlightened programs of Christian missions and from technical aid.

Eisenhower at Transylvania

THE twenty-third day of April, 1954, was a day of significance to the people of Lexington, Kentucky, and of the United States both because of the observance of the 175th anniversary of Transylvania College and by reason of the comments of President Dwight Eisenhower on that occasion.

Transylvania is a college of the Disciples of Christ, though it is older than the Disciples. The first institution of higher education to be established west of the Alleghanies, it has had a profound influence upon the life of the nation. Associated with it in history and in the affairs of today are the names of distinguished men and women in government, literature, science and religion. The President in his informal and extemporaneous address revealed his familiarity with this history. Jefferson Davis and Henry Clay, former Transylvania students, and the great Kentuckian, Abraham Lincoln, who had spoken at the college, were included in his direct references. Twice Mr. Eisenhower referred to the address preceding his own—that of the distinguished scientist and Transylvania alumnus, Dr. Charles Allen Thomas.

It was the comments of Dr. Thomas which the President took as the starting point for the most important section of his own address, saying:

"It is indeed refreshing to have a distinguished scientist stand in front of a body of educated people and publicly proclaim that the spiritual values of America are its true values, transcending all of the intellectual and scientific and political and material progress we have made."

THE President then went on to his own central thesis. "What exactly," he asked, "do we mean by these spiritual values?" He followed with his own answer:

"We mean, I think, those characteristics of man that we call ennobling in their effect on him—courage—imagination—initiative—a sense of decency, of justice, and of right. The faculty of being ready to admit that the limit placed upon our personal right is that we do not transgress upon similar rights of others. All of which, in a very real sense, is a translation into a political system of a deeply felt religious faith.

"Our forefathers acknowledged this when they wrote into their first great document: 'We hold that all men are endowed by their Creator with certain rights.' "

When the President went on to identify these spiritual qualities with the purposes of Transylvania he was not just saying something pleasant for which the occasion called. He was recognizing the direct relationship of education and religion to an enlightened and workable democracy. Commenting on Transylvania's "great heritage of tradition and understanding," he showed how Henry Clay, "one of the great figures identified with this school," carried these ideals into the political arena where democratic principles are tried and tested.

Clay was described as "a man of great courage and forthrightness, and who preached reason as opposed to emotionalism; who strove to get people to use the faculties with which they were endowed, to help solve the problems of the day, and not to give way to mere prejudice."

This tribute was followed by a pertinent reference to one of Clay's greatest statements: "Government is a trust. And the trustees were created for the benefit of the people."

Concern for spiritual values, for an enlightened and reasoning people, and for a sense of responsibility on the part of democracy's servants—these elements President Eisenhower at Lexington set forth as essential to an ongoing and vital democracy. All are concerns of the church college, of which at the April 23 celebration Transylvania was the honored and worthy representative.

"As We Earn Our Daily Bread"

"Essentially this is a declaration that economics and religion cannot be kept in watertight compartments, as in the recent past many would have separated these elements of man's activity. Inherent in the whole undertaking is a conviction of the relevance of religion and ethics to the decisions that each of us must make as we earn our daily bread."

WITH these words two popular writers, Marquis W. Childs and Douglass Cater, describe the convictions which moved them as they wrote their interpretative volume, *Ethics In a Business Society.*

For the origin of this study one must go back to 1950 when the Rockefeller Foundation made a grant of $100,000 to the Department of the Church and Economic Life of the Federal Council of Churches for the purpose of examining the society of which we are a part and inquiring as to whether we can apply to it the simple tests of virtue which worked in a less complicated economic order. Six volumes resulted from the study. The book by Childs and Cater comes now as an interpretation of the ideas essential to the six-volume series. The authors have done such a good job that it would seem that many thousands will read the present book who never even heard of the series.

For Christians concerned with the difficult problem of asking what is right in a complex society this book will be especially welcome. Issued first by Harpers in more expensive form, it appears now in a popular 35-cent edition in the *Mentor Book* series and will be found at news stands and book stores across the country. Church groups will find *Ethics In a Business Society* an excellent basis for study and discussion of the relation of Christian ethics to the demands of an acquisitive society. And, of course, that is a proper concern of all Christians. We all want to do what is fair and just and generous "as we earn our daily bread."

These Things I Believe—

V. That the Church Must Struggle for Peace

By JAMES A. CRAIN

THE elimination of war and the achievement of a just and durable peace, in my opinion, is now the first item on the agenda of the human race—not second or third, but first, if we wish to survive.

The price of human survival is the abandonment of war.

Since the detonation of the hydrogen bomb on an atoll in the Marshall Islands group on March 1, 1954, the issue has become so clear that none can be misled. There is no protection from atomic and hydrogen warfare. Shelters are out. Abandonment of cities is the only answer—and that is no answer at all. It is no use saying, "It won't happen; they'll find a way"—meaning that despite the record of history the leaders of nations will somehow manage to avert disaster.

The very existence of the weapons is proof enough that they will be used if "military necessity" requires. They may be used reluctantly and as a last resort, but they will be used by one side or the other. Only the renunciation of war and the substitution of peaceful means of settling disputes between nations can surely save humanity from disaster.

The compulsions of Christian faith call for the repudiation of war.

The church has always been opposed to war and at various times has made contributions to the mitigation of its frequency and its suffering. Protestant churches have been less effective in this than the Roman Catholic church because Protestantism tends to be nationalistic in its outlook, whereas the Roman church has kept Catholic allegiance centered upon Rome rather than upon the state.

In theory, Protestants give their ultimate allegiance to God, but the state's demands are so immediate and ever-present that loyalty to God is often compromised. Protestants have tended to see some wars as struggles of the oppressed to secure liberty and independence or to resist efforts at reconquest by former oppressors, or as resistance to aggression, or as wars against dictators trying to conquer the world. Whatever the cause and whatever the war, Protestants, until lately, have tended to go along with their respective governments when war came. If they have not blessed the wars, at least they have not condemned them.

The awakening of the church to the evil of war has been an important characteristic of our times.

There has been in my time a tremendous awakening of the churches to the evils of the war system. It began when the nation turned from volunteer armies to conscription. It was in World War I that for the first time war became a reality to millions of American families as their sons were called into the service. The continuance of conscription through World War II and down to this date brings every family with sons to a realization that this period of service in the military must be faced.

A second factor is that war can no longer be localized. Time was that when two nations declared war on each other, those nations not involved immediately declared their neutrality. That day has passed. There are no neutrals in global war.

A third factor is that war has now become total. There are no noncombatants within the warring nations, just as there can be no neutral nations. The industrialist, the farmer, the miner, the food processor, the banker, and the shoe manufacturer are belligerents. They keep armies clothed, armed, fed, and paid. Even currency is a war potential.

The churches must enter more seriously into the struggle for peace.

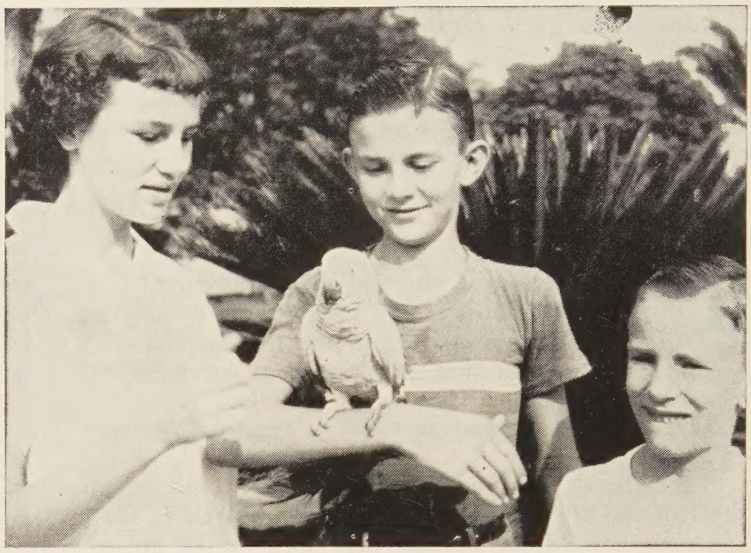
Christians, along with other citizens, are beginning to awaken to the fact that atomic and hydrogen war can destroy human life on this planet. National and international church councils, through social departments, commissions and study conferences, have aided in making issues clear and interpreting Christian conviction with respect to international affairs.

The point where much yet remains to be done is the local congregation and the local community. Here old patterns of thought, old frames of reference and old concepts of international relations are still strong. Some churches which are spending tens and hundreds of thousands of dollars on buildings and equipment are seemingly unaware that if war comes they will be bombed to rubble. Many seem vaguely aware that a single bomb completely destroyed an island a mile long and blasted a hole in the floor of the ocean big enough to hold five Pentagons and deep enough to submerge a seventeen-story building.

I do not suggest that local churches should go into a panic and close up shop or should drop everything else to work for peace. I do suggest that peace is the first item on our agenda; and that as we project our programs we should help our people to understand the issues on which survival depends and to do what they can to help destroy war before war destroys us.

The churches cannot negotiate between nations; that is the function of governments. But Christians can bring moral judgment to bear upon the acts of government—their own government as well as those of other lands. They can support better than they are now doing the one agency which offers mankind's best hope for peace—the United Nations. They should let their representatives in government know what they think and what they want. This is the point at which the churches can become active in the struggle for world peace.

Mary Kay and Lorelee Millard, Jamaica



Marilyn, Herbert and Richard Tillery, Africa

Wayne Lee Tatlock, Paraguay

Sidney Kay and Lyndon Earl Rogers, Paraguay

Mission Children Are at Home Anywhere

By HARRIET R. REYNOLDS*

EDITORIAL NOTE: *This article on the delights and difficulties of rearing children on the mission field is an unusual feature for* WORLD CALL. *Seven months ago letters were written to all missionaries serving with The United Christian Missionary Society on the foreign field whose children were still of school age. Illustrating this article are the pictures received by* WORLD CALL *in answer to this request.*

EVERY missionary couple with children has had occasion to consider the difficulties of rearing children on the mission field. If the missionaries don't confront the problems for themselves, relatives are always ready to bring them up. While these problems need consideration, it might be well to leave them until we have looked at the assets that a missionary family has, in bringing up children, that help to balance the difficulties.

Advantage of Natural Christian Atmosphere

It should be taken for granted that a missionary home is permeated by a Christian atmosphere. True, since missionaries and their offspring are basically normal human beings we don't often find surplus halos hovering around their hearths, but there is the natural expectation that religious practices will be carried on in the home. The religious training of parents, and the materials available for worship and instruction make it easier to secure the cooperation of all members of the family in such important practices as family altar, grace at table, religious observances of holidays, and individual and family prayers.

Friends are a valuable asset. Most missionary children have an assorted collection of acquired aunts and uncles—missionary and professional colleagues of their parents who are called by first names by the parents, but should have a more respectful form of address by the younger set. Many

*Mrs. Reynolds is a missionary to the Philippines with The United Christian Missionary Society. She was formerly a missionary to China.

Clifford, Sarah, Tommy and Joy Rice, India

Timothy Scott, Theodore Charles and Karen Louise Shorrock, Japan

Missionary Parents Meet Advantages And Problems as They Rear Their Growing Children in Faraway Places

Phyllis Jean and Georgia Ann Sams, India

times these people are closer to our children than blood relatives because they see them oftener and know them more intimately.

We count it a rare privilege that in China Dr. Luther Shao, our executive secretary, was "Uncle Luther." Now that the Communists are in and we are out of China, it is natural to pray for Uncle Luther and remember how much his visits in our home meant.

When we are in the States on furlough, we always stop by to visit Uncle Walter and Aunt Ethel (Haskell) in Arizona, Aunt Verla (Sutton) in Indianapolis, and we frequently get off a letter to Uncle Joe (Wharton) in Ireland to see if he has secured his visa for the U.S. as yet.

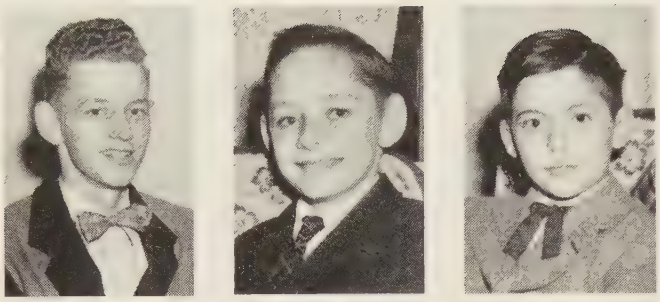
On the anniversary of our first year in the Philippines we celebrated by inviting the Rev. Pablo Bringas, the Moderator of our area, to join the family as Uncle Pablo. Friends—all kinds of them—are among our most precious assets.

Missionary Children Major in Geography

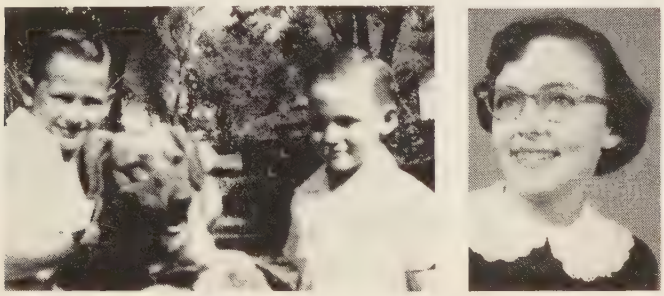
Once when we were welcomed by a relative in Los Angeles, he commented, "Your children are majoring in geography." It is a most exciting major. Ships, planes, trains, ox carts, rickshaws, and all kinds of automobiles are as interesting to our children as to all youngsters, but ours know them first hand. They have made overnight trips alone. They know how to ask for information, and we hope they know when to enter into conversations and when to be discreetly silent during travel.

Farm crops and industries in many lands are familiar to them because they know the farmers and the workers in these places. They have come to a greater appreciation of "one world" as we've spent vacations in the lovely mountain retreats of Kuling in China, Estes Park and Mesa Verde in America, and Baguio in the Philippines. We dread packing, and often wish we could sink our roots somewhere for a change, but you should see the family morale rise when the suitcases come down off the shelf and

Jonathan Mark Troxell, Japan



Kenneth B., Robert John, David W. Bonham, India

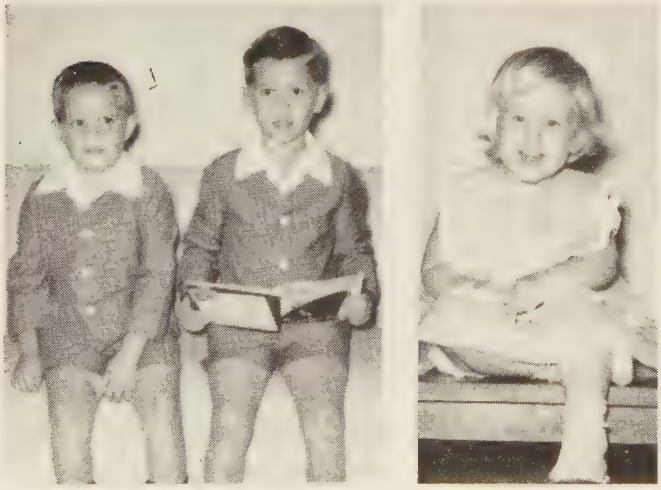


LaTroy Franklin, Jr., James Timothy and Lucy Anita White, India

Dwight and Peter Cuppy, Africa

Raleigh Keene Watson, Africa

Below, left, James Philip and Leonard Edward Vaughn, Jr., Argentina. Right, Sharon Kay Williams, Africa



each starts checking off his list of clothes and supplies for another trip. The children feel at home anywhere and find friends wherever we go. If enough young people can do this, world peace should not be so hard.

Regularly at New Years' and irregularly as mother and dad decide "we just must have a schedule," we go through the agony of trying to make the jobs to be done fit into the time available. They never balance, but in spite of this a missionary family has a lot of time together. We don't have any strict division between work and play, and as much as possible the whole family shares in the missionary activities.

We entertain guests together and try to let each member have a share in inviting his friends. We go as a family to visit churches in the *barrio,* often ending the day with a picnic on a favorite beach where we look for shells. We have too many hobbies for the appearance of our house for we're all collectors, and books and music clutter up the corners between collections.

Family Night Kept Each Week

We do have one time set apart and kept as faithfully as possible—"family night" each week. We are able to do this only when we are on the mission field; and in spite of all the attractions of furlough time, the children "just couldn't wait" to get back to family night again.

The way in which missionaries rear their children depends on factors very similar to those that must give the guiding principles for any family: location, type of work, personalities of the parents and of the children. In addition, the philosophy of missionary work must be considered. We entered missionary service not as a couple, but as a family. For us our home has two main functions: first, to give us as a family a place to enjoy each other and to carry on family activities; second, to serve as a center for students and others of the church and community. The two functions would be true for most missionary homes—the emphasis placed on each would vary. For us they are about equal.

Parents Divide Labor

There is division of labor for the parents. My husband's chief responsibility is the missionary program. He does as much as he can with the family and still care for the field obligations. My first responsibility is the family. I do as much as I can with the program and still care for the needs of the family.

We want four things for our children. The first is a sense of security. This can't be geographical because we move too often. It can't be financial because our salaries aren't large. It is chiefly achieved by finding that we can depend on each other within the family, that we can always depend on certain people and God, and that the universe is essentially friendly.

We want the children to have a growing sense of responsibility and initiative. We depend on them for many things; we expect them to be good hosts and hostesses; to contribute something that they can do—a song, a story, or help with the dishes—when they are guests; to work at home and cooperate in working with others on community projects. We're so democratic in our family that we sometimes yearn for the frighten-

ed silence of dictatorship (but we know we don't mean it).

The other two values we covet for them are right relationships with people and with God. The attitudes within our family, the books we have, the prayers we pray together, our vacation trips, marketing, school experiences—all we do together is directed to the achievement of these right relationships.

Health a Major Concern

Health is a major concern—the number one fear of relatives and a matter requiring the constant attention of parents. We have found that with the emphasizing of a few basic rules, our worries have been few. We practice "early to bed"—for the children. (It is good for the parents on the mission field, too, but several years of student work in the States had spoiled us.) We've been pretty strict on the "siesta," too—an hour of rest in the middle of the day.

Regular and carefully planned meals wherever we are has been a rule. We work local foods into our menus as much as possible. We don't have much trouble in teaching the children to like all kinds of foods, but we do have trouble trying to match the right table manners with the particular menu. They prefer chopsticks or fingers for everything and wonder why anyone can be so foolish as to require spooning soup away from you when drinking it is so much easier and perfectly proper in certain places.

Immediate and Constant Care

We have been either the doctor's joy or his prize annoyance. Early in our life in China a doctor friend told us, "Don't wait until something is serious; call me when you are the least concerned." We've done this and our serious health problems have been few. The tiniest fever means bed for the duration and usually for twenty-four hours after the fever leaves. This seems a rough policy, but it works wonders. Immediate and constant care of small injuries, infections and colds pay dividends, too.

The mission board asks for, and we are most willing to cooperate in having a yearly medical and dental check-up and all the shots that are recommended.

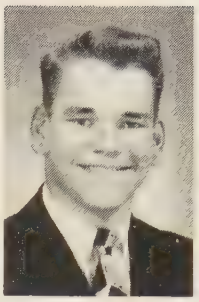
Neighborly Play Permitted

We let our children play with the neighborhood children and they come freely to our home. Our children have learned to be careful under certain circumstances and avoid physical contact, and they have learned also to suggest playing in the open air instead of a closed room. They know they are not to eat any food unless it has been approved by parents or a very few others, and that they should drink only boiled or halazone-treated water. Frequent handwashing is stressed, also.

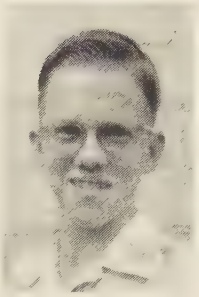
With these basic health practices, most of which are just ordinary common sense in any place, we have found we could allow a lot of freedom to live naturally in home and community, and the people among whom we have lived have seemed appreciative.

Schooling is a problem. We're fortunate because I had been a teacher before we became missionaries, but most college trained parents who meet the require-

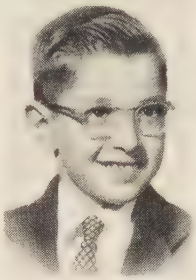
Mary Carolyn Holroyd, Mexico



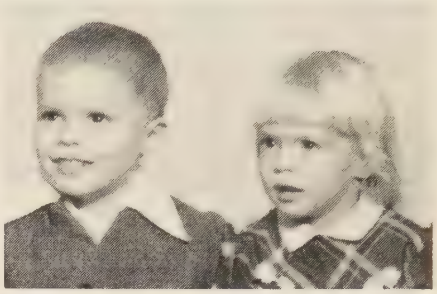
Chris Hobgood, Africa



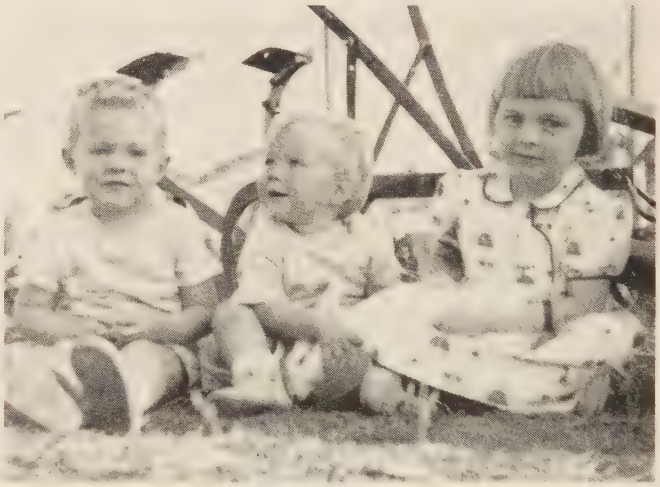
Maurice Baker, Africa



Robert David Andress, Argentina

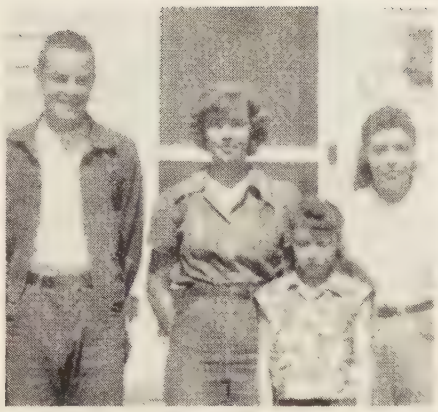


Hal E., Jr., and Carol Anne Heimer, Africa



Loren, Rachel and Heidi Salmonson, India

Below, Thomas C., and Barbara L. Rambo, India



Robin Ward, Marguerite, Elizabeth Alice and Nancy Anne Cobble, Africa

Benjamin, Walter, Virginia and John Adams, Paraguay

Lawrence and Nathan Warner, Japan

ments of their boards for field service are capable of giving a great deal of educational help to their children.

We wanted our children to attend school where we were working. We tried this in China when they were small but had to give it up. Not only was the language a difficulty, but the children had not had time to adjust to new climatic conditions and build up resistance to exposure to disease in the place where we were living. So I taught them, using courses sent out from America. This in education is something like feeding a baby from a bottle for nourishment—it leaves much to be desired, but it is very convenient, especially when evacuations, ocean voyages and irregular schedules would make regular school attendance almost impossible.

In the Philippines we have sent the children to public school, and they have done well. We brought encyclopedias, reference books, supplementary reading materials, and activity guides with us; and these they use and share for there is a great shortage of books in this country. Friends have sent us books and have begged libraries to mail us discarded but still readable books.

We are having the children tutored in the national language so that they can keep up with their classmates even though it is not the vernacular of this region. In vacation periods we teach them some courses which are not given in the school here. What we have done in schooling would not be practical for many other families, but we have been most thankful that our children have had this opportunity to become a part of our community, and that we have been able to keep them with us longer in normal family life.

Early in our missionary preparation, I heard the daughter of missionaries who became a missionary wife and mother say, "We moved around a lot, but mother always took the lamp shades with us. When she unpacked the lamp shades we were at home."

My children and I later lived in that family and we understood what she meant. Home is all the little things we do together, plus a few precious possessions and many rich traditions. We can have it wherever we are—and wherever a missionary home may be, there's "a heap o' livin'" in it.

Paul E., Rose Marie and Ned O. Roberts, Africa

Charles, Bevan and Carol Hall, India

Janet, Mary Ann, Douglas, Elbert and David Cardwell, Africa

Russ, Lem and Julie Whitmer, Africa

A Greater School Emerges

Southern Christian Institute and Tougaloo College Merge to Form One Outstanding Institution of Negro Higher Education

A MERGER of Southern Christian Institute, Disciples of Christ junior college and high school for Negro young people at Edwards, Mississippi, with the Congregational Christian Tougaloo College, Tougaloo, Mississippi, has been approved by trustees of The United Christian Missionary Society of the Disciples of Christ and by the Congregational Christian American Missionary Association.

Tougaloo Southern Christian College has been chosen by the merger committee as the name for the institution. Each sponsoring mission board will appoint six persons who will serve on a joint board of trustees for the college.

Academic work at S. C. I. was suspended in May, 1953, following recommendations of a survey committee to the trustees of the United Society. Through its 78 years of service, S. C. I. has trained several thousand Negro young people, many of whom later entered professions and full-time religious work. The decision to revamp this Disciples service to Negroes was made in the light of the changing educational needs of this group.

Tougaloo College, founded in 1869, began, like S. C. I., on a Mississippi plantation near the city of Jackson as a home mission project of the church. In 1947 Tougaloo became the first Negro college in the state to receive an "A" rating by the Southern Association of Colleges and Secondary Schools.

The following statements concerning the merger were made by officials of the Congregational and Disciples of Christ churches:

Dr. Fiers

THE merger of the educational programs of Southern Christian Institute and Tougaloo College into one great academic institution of superlative quality to be known as Tougaloo Southern Christian College is a significant event. It conserves the values of the noble past in the areas where these schools have written a glorious chapter in the history of Negro education. But beyond that, it puts the church on the frontier of greatest educational opportunity and need for the second half of this creative and crucial twentieth century.

—A. DALE FIERS, *President, The United Christian Missionary Society of Disciples of Christ.*

PRIVATE Christian institutions of higher learning are under the compulsion of being superior in their total academic programs as well as in the religious field. Rising standards for accreditation and increasing costs have placed many small private colleges in a position of jeopardy.

The consolidation of the resources of two communions into one institution—Tougaloo Southern Christian College—will place the institution in the ranks of the best of Negro colleges of the South. In an area where the need is greatest, it will take the combined interest and concern of both communions to meet the responsibilities, present and future.

—PHILIP M. WIDENHOUSE, *General Secretary, American Missionary Association, Division of the Board of Home Missions of the Congregational Christian Churches.*

Dr. Walker

SOUTHERN Christian Institute and Tougaloo College have served valiantly the purposes for which they were established. The merger of these two schools is a step in the right direction as Protestantism moves to fulfill its rightful obligations to mankind. By uniting these two schools we are continuing and strengthening traditions of sound education and scholarship. In addition, we are making it possible for the religious overtones of two great Protestant communions to make their impact on the lives of the students and faculty of the merged institution.

—J. E. WALKER, *Treasurer, National Christian Missionary Convention, Disciples of Christ.*

Dr. Horton

IN the union of Southern Christian Institute and Tougaloo College, we shall have an institution of greater effectiveness than either, or indeed both, could have achieved separately. The whole will be greater than the sum of its parts. The significance of the merger lies most importantly in its bearing upon the future. It is a declaration that the two communions enjoy common ideals and mean to work together. It is the substance of things hoped for.

—DOUGLAS HORTON, *Executive Secretary, General Council of Congregational Christian Churches in America.*

The City Is a Mission Field

By WARREN GRAFTON*

IN the early days of my ministry I came home one day deeply discouraged over some unchristian attitude on the part of a layman. "If only I were a missionary in China or Africa I would have more patience with these people," I said to my mother. "Why, son, *this* is a mission field," she replied.

All of my pastorates have been in city churches. Although they have varied in character from downtown to metropolitan to exclusive residential, I have found every one of them to be in the nature of a mission field.

My own people, the Disciples of Christ, have always been a people of the frontier. We got our start on the frontier and our greatest growth followed the westward course of empire. Foreign missions has been one of our major concerns, and our missionary passion was most intense when we went with Albert Shelton to Tibet and with Royal J. Dye to Africa. The rim of the world has always been our spiritual home.

But today we are awakening to a new frontier—that of the city parish. In the last half-century America has moved from a rural to an urban economy. Members of Disciples churches have moved with our economy from the country and small town to the city. But the strategy of the Disciples of Christ has not moved as rapidly as the movement of economy and population, with the result that we have lost ground in many of our metropolitan centers.

Preparation for the city pastorate as such and techniques for the city church as such have not kept pace with the advances in the field of rural churchmanship. This is not to say that we do not have a vast host of successful city churches. But, for the most part, these churches are in cities of intermediate size, or in stabilized residential neighborhoods where the problems are not too different from those of the county seat town.

Mortality Rate High

However, in dynamic metropolitan centers with fluid populations, the mortality rate among Disciples churches has been high wherever the native-born middle class has moved out. In an age when the changing world scene has put a higher and higher premium upon preparation for the mission field, there must be a correspondingly thorough preparation in the specialized problems of the city church.

Some two years ago the Disciples of Christ recognized the urban church as a field for specific attention and, through the Home and State Planning Council of The United Christian Missionary Society, organized a separate committee on urban work. A dozen or so men, representing the various types of urban areas where the Disciples carry on their work, have been meeting twice a year to survey areas of weakness in our strategy and to initiate studies for the working out of better techniques.

—RNS Photo

Protestant men leave a city church after communion service.

In facing the challenge which the city offers to the church, we do not start our study in a vacuum. The industrial world—particularly the utility companies—has made vast studies tracing population trends. These are always available to the churches. In the field of sociology these studies have been sharpened, and a detailed wealth of information is available to the alert pastor and layman. Through the work of Samuel Kincheloe of the University of Chicago, these studies have been still further sharpened to reveal the implications of metropolitan conditions in the life of organized religion.

The Disciples of Christ can use these findings toward one of two ends. The first is to save their own skins by anticipating population shifts and moving into more desirable neighborhoods early. Obviously the constituency of the Disciples as well as the appeal of the Disciples has been greater in the urban fringes. Thus we have maintained our strength in certain metropolitan communities by a statesmanlike retreat from the deteriorating areas.

Such a strategy has hardly looked on the city as

*Dr. Grafton is minister of Central Woodward Christian Church, Detroit. He has held former pastorates in Los Angeles, Cincinnati and Kansas City.

a mission field. The strategy of missions lies in carrying the gospel to the points of greatest need—not in running away from them.

This leads to a second alternative—that of maintaining churches in the "inner city" and adjusting the message and methods of the church to new population groups that are moving in. In very few instances have we done this. We have either run for cover in the suburbs or have left the old "mother" churches to languish and one day die.

Now this is not an "either—or" option that the Disciples face. If we are to maintain our strength as a city people and at the same time serve the areas where the going is toughest, it must be "both—and." Certainly we must be aggressive in planting new churches in growing residential communities as has been done in Kansas City, Los Angeles and elsewhere. We are a dying people if we leave families with children to find no near-by Disciples churches which they can conveniently attend.

Inner City Must Be Redeemed

On the other hand, we cannot keep faith with our commission as Disciples of Christ if we beat a retreat every time the going gets tough. The "inner city" must be redeemed if life in the suburbs is to be lived on a basis of dignity and security.

Speaking before a group of city planners, the president of a large life insurance company said, "One cannot have a good apple, even though the skin of it is red and healthy looking, when the core is rotten." And so it is with cities. If the core of our municipal area is allowed to deteriorate, its property values to be lowered to the extent that its revenue from taxes cannot support such things as zoos, museums, airports, a comprehensive sewer system, and adequate streets, then the outlying districts will be affected.

How much more is this true of the moral tone of a community! Are the children of this world wiser, for their day, than the children of light? Or will we recognize that Protestant Christianity, of which we are a part, dares not continue to run away from deteriorating communities without loss to its central integrity and ultimate loss to its outward strength? What folly to send dollars to convert the so-called heathen across the seas when we run for cover from the very heathen who are on our doorsteps!

Suburban Churches Must Help

The churches of the "inner city" have mothered the churches of the privileged suburbs. They have poured manpower and material resources into the building of them. The time has come when the churches on the fringe must pour a portion of their resources and some of their talent back into the central city.

The problem of the city church is, at long last, an economic problem. On the one hand it faces an impinging community which calls for its being open on a full-time basis. It calls for larger staff and greater equipment. On the other hand it faces dwindling resources as its more prosperous members join the outlying churches.

The Disciples, as a congregationally related people, face the more challenging and difficult task. The Roman Catholic diocese can maintain strength at the center because of its overhead control. Disciples, with their individual churches voluntarily banded together, are called on to achieve the same end with no other pressure than the city-wide conscience of each local congregation. To the end that Protestantism may be as strong at the center as on the fringes of our larger cities, two things are needed.

First, Disciples must see that the church of the "inner city" is as definitely a challenge to missionary expansion as is the church in the growing suburbs. City missionary societies—of which we have a growing number among Disciples—need to develop a strategy for maintaining strength at the center, just as they have developed strategy for extending strength at the fringes. Sometimes this may be temporarily achieved through the merger of two or more churches. But this, at best, is only a delaying action against the inevitable law of attrition whereby free churches decay in our growing cities. The pouring back of resources into the center is the long-range answer, and this calls for more vision than we now have.

Sharing of Task Necessary

Second, we must in many cases attack the problem on an ecumenical level. Some of the central areas where Protestantism was formerly strong cannot afford the luxury of denominational competition. Just as the strategy of world missions includes the allocation of fields, so a sound strategy for the "inner city" church would be a sharing of the task on an ecumenical level. In some of the areas where the church is most needed, it is a case of "unite—or else."

The city *is* a mission field! Just as the strategy of Protestantism in its approach to the non-Christian world has changed radically during the last generation, so must the strategy of our approach to the crucial points of the urban community change if we are adequately to meet the needs of the generation to come.

Introducing "The City"

As mission study groups throughout the country begin their study of "The City," WORLD CALL presents in the July-August issue an 11-page section devoted to this new mission study topic.

These pages will include an introduction to the study by Miss Genevieve Brown. There will be a picture story on New York City churches, illustrated with distinguished photographs by Black Star. Myron Cole of Portland, Ore., will write on "Is There a Place for the Downtown Church?" The story of shifting populations in a downtown area will be told by Fred W. Helfer of Baltimore. And Rolland Sheafor of the Board of Church Extension will lead a symposium on the establishment and development of new churches in the Kansas City area. Others taking part in the discussion are Wayne E. Testerman of the Kansas City association of churches, Forrest Haggard, pastor of Overland Park church, and Glen Morgan, charter member of a new church.

Later issues of WORLD CALL will carry stories illustrated by Black Star photographers on Mexican Christian Institute and All Peoples Christian Church and Community Center with a discussion of their relation to city life.

A Test for Marriage Readiness

By MRS. CLARENCE H. HAMILTON*

MANY young people desiring to make a success of marriage today are asking if there are not some tests which will reveal whether they are ready for the great adventure. There are tests for almost every undertaking—intelligence tests, performance tests, even "reading readiness" tests to see if six-year-olds are ready for the first grade. When are we ready for *marriage?*

A few years ago one of the popular speakers on marriage was advocating that we encourage young people to marry early, say at eighteen or nineteen. The parents were to continue to support them until they finished college or were prepared to earn their own living. He based his argument on the fact that physically they were ready for marriage at this time. If physical readiness is all that is needed to make a successful marriage, this might be the answer. How inadequate that alone is, need not be argued.

Perhaps we should ask first, what does marriage require most of those who would make it a life-long association? Are there any tests which will tell us if we have what it takes?

There are any number of questions designed to reveal to the one who answers them whether he is a good marriage risk. But passing a verbal test means very little. One can accept certain propositions intellectually and still be incapable of living up to them.

The kind of marriage we are trying to achieve today is a *marriage of equals based on love.*

Both Partners Must Be Independent

Our parents may have loved each other, but seldom was theirs a marriage of equals. Before there can be a marriage of equals both partners must be independent. In order to give oneself wholly to another, one must be a whole person. This is not true if one or the other is dependent financially or emotionally upon his parents. Each must first be free to make his own decisions and take responsibility for the direction of his own life. This is necessary to achieve emotional integrity.

To become independent takes time, often causes frustration of one's natural desires, and calls for postponement of marriage. But until one learns to deal creatively with disappointment and frustration, one is not yet an independent personality. To imagine that there are no frustrations after marriage, or that there is no need for self-restraint, is an indication that one regards his proposed mate not as an equal but as a means for his own comfort and enjoyment.

Could there possibly be a test—not a verbal test, but one dealing with performance—which would reveal to each one what he has and what he lacks along this line?

A few years ago a young woman whose parents had failed to make a happy marriage was engaged to a young man who loved her dearly. He seemed to have all the qualities that would insure her happiness, but the failure of her parents made her hesitate to name the day. Finally she said to her fiance:

"When you have worked for a year on a job you go after yourself, and when you live on what you earn, then I will marry you."

The young man, although he was already financially independent, got a job in a city where he was not known and worked at it faithfully for a year. Then he himself discovered why she had asked him to do so.

He discovered that to be completely on his own, to *have* to make good on the job, work under another's direction, take tongue-lashing for his mistakes, suffer for his failures—this required a new kind of stamina and self-discipline. He came through the test very humble but with a growing self-confidence.

Perhaps his bride-to-be realized something which we have just recently learned, that *one's degree of maturity is an over-all character development.*

Personnel workers in industry were among the first to discover that a man's behavior on a job cannot be treated as something specifically related only to his job. They discovered that it reveals his over-all maturity of life; he would reveal similar attitudes in any situation in which he might be involved.

Work Is Test of Character

So if anyone would give himself a test to determine his marriage readiness, I can think of no better one than the job test. If one can handle maturely the situations arising in job relationships, one can be trusted to handle maturely the crises of marriage and family life. Thinking of the job not only as a means of making money but as a test of character will in itself make unhappy experiences meaningful steps in growth. For instance, one might ask such questions as these:

"Do I get angry when someone makes a mistake which causes me extra work and trouble, or do I try to see why the mistake was made?"

"When things go wrong do I look around for something or someone to blame, or do I face the situation without blaming anyone and try to learn something from the experience?"

Such self-examination may reveal little immaturities which can soon be outgrown. But it is the accumulation of little immaturities in the give-and-take of marriage which add up to disillusionment and disappointment in each other. The test applies equally to women as to men, for marriage is an on-the-job training experience itself. A job test before marriage is likely to reveal the weak places.

The time spent on such a test, I am convinced, will not be time lost. In the long run it will be well worth the sacrifice, by insuring more chances of happiness in marriage.

*Mrs. Hamilton is a former Disciples of Christ missionary to China and author of several books and pamphlets on family life. This article, one of a series on the Christian family, will be of special interest to young people.

A Century of Service in India

The Anderson-McGavran Family Completes 100 Years of Mission Work in India

By CYRUS M. YOCUM

EDITORIAL NOTE: In the summer of 1954 the Anderson-McGavran family will round out a hundred years of missionary service in India. In this article Cyrus Yocum, who retired four years ago as chairman of the foreign division of The United Christian Missionary Society, pays tribute to this noted missionary family. In the July-August issue of WORLD CALL Donald McGavran, missionary in India since 1923, will give an account of the highlights in the development of India and in the course of Christian missions there during the last century.

IN a hillside home on the edge of Vancouver, Washington, lives a lovely little lady. *Books,* linking her with the whole world; *knitting,* delighting family, friends, refugees in many lands; *writing,* letters to everywhere, stories and songs for India's use, reminiscences jotted down for family records; these and many other tasks keep her always busy.

Now and then her eyes are lifted to beauteous, snow-capped Mount Hood, but memory's vistas give farther views. Daughter Grace, a well-known author, is with her mother. Over in Worcester, Massachusetts, lives the other daughter, Joyce, a doctor's wife. Son Edward prepared for medical missionary service but may be found today serving as dean of the School of Public Health, University of North Carolina at Chapel Hill.

The other son, Donald, a missionary, will soon complete his share of one hundred years of family missionary service in India. But Mrs. Helen Anderson McGavran in Vancouver, Washington, is the center of it, for her parents started it in 1854 and her son rounds it out in 1954.

When John Grafton McGavran was graduated from Bethany College in 1891 he had hoped to continue his studies for a medical degree and to go to India as a missionary doctor. A. McLean changed those plans. Serving at that time both as president of Bethany College and as secretary of The Foreign Christian Missionary Society, Mr. McLean needed a good man at once for evangelistic and general missionary work. He was sure that Mr. McGavran was the man he needed. So it was that John McGavran arrived in India in December, 1891.

While on vacation in the mountains of northern India he met Miss Helen Anderson, daughter of Mr. and Mrs. James Henry Anderson, English Baptist missionaries, and on October 26, 1895, they were married in Bombay.

Donald Anderson McGavran, one of their sons, and Mary, his wife, will come home on furlough this summer. And when they leave India the Anderson-McGavran family will have served as missionaries in India across the century from July, 1854 to July, 1954.

Sailed for India in 1854

Don's maternal grandparents, Mr. and Mrs. James H. Anderson, left England for India in July, 1854, on a sailing vessel, the only means of travel. They sailed around Africa; after six months—a rather long voyage for that day—they landed in Calcutta in October. William Carey, pioneer missionary to India, spent only five months on the same route in 1793.

When the Andersons arrived in India in 1854, living conditions were quite primitive. For a time they lived in an adobe house; later when Mr. Anderson was supervising the work in forty villages in the Calcutta area, they lived in a house boat.

Conditions were not much better when Mr. McGavran began his work in Harda and Bilaspur in 1891. He helped open Hatta and did solitary pioneer work in a village beyond Mungeli. He helped open Damoh and was living there when he and Mrs. McGavran were married. At that time in Damoh the missionaries

Shown here are three members of the McGavran family who have given so many years to the cause of Christian missions in India. At far right is John G. McGavran who went to India in 1891. Center, Dr. Mary McGavran, his sister, and at left, Dr. Donald McGavran, who, this summer, rounds out a century of family missionary service to India.

lived in tents and grass huts, through heat and rain, in primitive conditions.

As many as forty or fifty orphans at a time were brought in to the Damoh orphanage and facilities had to be hurriedly improvised. Mrs. McGavran writes, "But we saved many, many lives and laid the foundation for the growing Indian church." It has been estimated that as many as 1,000 orphans were saved from starvation within a few months when the famine was at its worst.

In addition to J. H. Anderson and his wife who served for 39 years, John G. McGavran who served 37 years, and Helen A. McGavran, his wife, who served 33 years, the families have contributed other members to the cause of missions in India.

Other Members of Family Serve

Dr. Mary McGavran, sister of John, was a medical missionary in India for 27 years. Donald A. and Mary McGavran began work in 1923 and have served 31 years thus far. Herbert Anderson, brother of Mrs. McGavran, served for 42 years.

Two sisters of Mrs. McGavran married missionaries to India; another sister worked as a Zenana missionary, and later, as a member of the English Baptist Board, was active in planning their work in Calcutta. Mrs. McGavran's oldest brother, Henry, was a rector in the Church of England; another brother entered British government service in India, and still another brother was in business in Calcutta.

Counting only the years recorded in missionary service, the McGavran-Anderson families have contributed a total of more than 279 years to India.

Nor has it been time alone, or principally, that the Anderson-McGavran family has given to India. The quality of the service rendered has been of a high order. While learning the Hindi and Urdu languages, Mr. Anderson was pastor of the large, influential English Baptist Church in Allahabad and for a period served as president of Serampore College in the establishment of which William Carey was instrumental.

Varied Tasks Performed

While on furlough, beginning in 1911, J. G. McGavran served as pastor of Central Christian Church in Tulsa, Oklahoma, and both he and Mrs. McGavran taught in the College of Missions. While living in Jabalpur, India, Mr. McGavran managed the Mission Press, edited the Hindi paper, and taught in the Bible College. For a time he served also as mission secretary. Mrs. McGavran continued her understanding service among women and did much writing. She prepared a book of Christian hymns written by Indians especially for the Indian church. In her home in Washington with her daughter, Grace, she continues to serve.

Donald McGavran holds a Ph. D. degree from Columbia University, and has rendered distinguished service in both the educational and evangelistic fields in India.

And so we delight to pay tribute to a family which has rendered one hundred years of uninterrupted and continuing missionary service, skilled, colorful and fully consecrated.

HERBERT Butterfield's *Christianity, Diplomacy and War* already seems dated. It was written back in 1952 before we were certain as to the effect of the hydrogen bomb. Nevertheless it is an important book and its main theme is to discount the absolutes which seem to attend our modern war system. With the Christian conception of the universality of sin how can we impute absolute sin to our enemy and complete virtue to ourselves? Therefore a "war for righteousness" is apt to be the most blinding type of self-righteousness.

The author contends that we are prone to condemn some nations for being aggressors without examining the causes that lead to the aggression. He pleads for an "international order" because it tends to put limits on wars. "Idealogical diplomacy" is dangerous for it tends to obscure the possible zones of adjustment between nations. We cannot deal with Russia, notwithstanding many common interests, simply because the conflict is one of rival social and economic orthodoxies. It is a book that Christians ought to read with thoughtful introspection.

JAMES Thayer Addison in *War, Peace, and The Christian Mind* makes a careful analysis of pacifism as expressed in non-resistance and passive resistance and comes to the conclusion that pacifism is not now a program that is politically practicable. The chapter on atomic war analyzes four pronouncements, two by American groups and two by English groups. He concludes that "the real moral line between what may be done and what may not be done by the Christian lies not in the realm of distinction between weapons but in the realm of the motives—for using all kinds of weapons." The author's conclusion is that the real job of the Christian is to attack the system and not the weapon. This argument precedes the hydrogen bomb and probably requires some rethinking.

IT would be difficult to imagine a better treatment of *The Dilemma of Church and State* within the scope of a hundred pages than that made by G. Elson Ruff, prominent Lutheran leader and scholar. This dilemma is nothing new. We find it in the Old Testament in the tensions between Israel and her neighboring states. We find it in the early church in relationship to the Roman Empire. We find it resolved for a time in the Western world when the church became a totalitarian instrument of power. We find it again in the tensions created by the Reformers.

The dilemma has become more critical during the rise of the nationalist states in recent centuries. In the first world war the church in Germany was the passive instrument of the state but in the days of Hitler the dilemma of church and state rose to tragic dimensions. In America, according to the author, it is not the state alone that stands over against the church but it is the political state as an instrument for sanctioning our secular culture that poses the problem. But because we do have this separation of church and state does not mean that the one should stand over against the other as enemies or contenders for individual loyalties. We need neither a political religion nor a Godless state.

(*Continued on page* 43)

—Photo by Ellsworth Lewis

Shown above are workmen completing the new dormitory for preachers at the Disciples' Congo Christian Institute in Bolenge.

Needed—a Strong African Ministry

By M. SEARLE BATES*

THE growth of the younger churches in the mission fields reveals many new problems relating to the ministry. It becomes increasingly clear that missionaries cannot adequately carry the general ministerial burden of serving and leading. As the work grows a central position of importance is being given to the nationals who take responsibility in their own churches and among their own people.

The vulnerability of missionaries to the accidents of war and politics has been memorably demonstrated in the Japanese conquest of eight countries, and now in the Communist control of China, North Korea and much of Indochina. In any country of the younger churches, at any hour, the whole burden of the Christian cause may suddenly be hurled upon national leaders alone.

In most of the lands served by missions the growing Christian community is still a small element in the total non-Christian society. Even within that Christian community the church—the worshiping, teaching fellowship on which the life of the whole enterprise depends—is sometimes less vigorous than the Christian schools and the total of Christian services to the people. The weakness of the church is often most obvious in the quality and quantity of ministerial leadership, despite splendid exceptions and other men who are faithful but limited in their capacities.

The International Missionary Council and other missionary organizations have undertaken surveys in China, India, Southeast Asia, and Africa, seeking sound measures of advance in the recruiting, training, support, and all-round development of national ministers.

Recent experience in such survey work is the basis of this article. The work was carried out in the French, Belgian and Portuguese territories of Africa south of Sahara, and in Liberia. Although this study is limited geographically, it has implications for other lands as well.

These African lands, and especially the Belgian Congo, have swiftly expanded church membership. At the same time they have brought great numbers of children into school, reaching upward now into the secondary level. The present supply of ministers is quite inadequate to cope with these and other sweeping changes.

The missions have struggled for a generation or two with the extremely difficult task of developing a ministry in a jungle society without a leaf of Christian

*Dr. Bates, professor of missions at Union Theological Seminary, New York City, was a member of a commission which spent the period from June to November, 1953, surveying the status of the Christian ministry in Africa. Other members of the commission included an African, a Swede and a Frenchman, all seminary professors. Another article by Dr. Bates, formerly a Disciples of Christ missionary in China, will appear in the next issue of WORLD CALL.

At Any Hour the Whole Burden of the Christian Cause May Suddenly Be Hurled Upon the African National Leaders Alone

background. The missions themselves have had to provide a cultural and educational basis for religious training, with noticeable help only from the Belgian authorities since 1948. The prevalent method has been to place in the small, dispersed villages as catechists or teacher-preachers, earnest young men who had a start of two or four or six years in primary school, and increasingly in recent years a further course in teacher training or a course in a Bible school.

Religious Instruction

The primary schools and the teacher-training schools, moreover, have provided several periods of religious instruction a week. These village workers have then been responsible for the conduct of Sunday services, for the instruction of inquirers, and usually for running a small general school or religious classes for children. In most missions they are not authorized to administer the Lord's Supper or baptism or to officiate at a marriage.

Selected catechists or teacher-preachers, and lately a few of the new graduates of improved teacher-training courses, have studied three more years in a pastors' course and have then been ordained. The small corps of pastors not only has to care for the large congregations in towns and in mission stations, but also has to supply the sacraments, supervision and discipline to the great numbers of village groups led by the catechists and teacher-preachers. It is common for a pastor to serve one to four major churches and to visit ten to fifty or even a hundred villages, calling in each at intervals of three to twelve months.

Factors Influencing Old Pattern

The multiplication of village churches; the startling emergence of confused, sophisticated towns and cities; the rise of educated young people who turn away from the simple catechist and even from the pastor of yesterday's training; and sharp economic changes—all these strain or break the old pattern at many points.

In various regions catechists have lost prestige, are declining in number, and do not attract worthy, capable replacements. The few pastors are so badly overworked that they can offer almost no personal ministry. They also are uneasy before the challenge of the new secondary schools, embarrassed by the greatly superior training of Roman Catholic priests, and pressed by their families to enter the employments so highly rewarded in government and the European sector of the economy—in contrast with meager church payments set in the old and primitive economy.

Problems Are Real

These problems are real and missionaries have been wrestling with them. Very few missions, however, have yet been able to set a new course and to act significantly in the rapidly changing demands of the situation. The burden of adjustment to the jungle and of carrying the excessive range of missionary duties has been too great. Frequently the absorption of missionaries in the various school programs has led to proportionate neglect of the church and its needs.

The very contributions that the schools have been making to church groups through their religious classes, through the part-time service of school teachers as local preachers and instructors in religion, and through the combined training course for teaching and for preaching (which tends more and more to be professionalized for teaching, according to government influence)—these things all veil the neglect of the church.

The troubled, needy and poorly instructed African Christians have not had pastoral care by men equipped to render it. Nor has the general church body been provided with a sizeable group of African ministers able to develop in African terms and African life a valid expression of the eternal, universal gospel. Men whose training, experience, time and energies must be devoted primarily to teaching or to other employments cannot be expected to fulfill the high calling of the pastor; nor can they be expected to be adequate overseers of the spirit for the catechists and lay leaders of the villages.

Need for Training

What can be done? The survey commission urges that missions bring to the center of the programs, with whatever hard readjustments that may be required, the training of ministers and of lay leaders in church work, devoting to that task at least one-fourth of their personnel and resources. It recommends that the old grade of catechists be steadily replaced by:

1. more pastors of superior training,
2. extended use of instructed laymen, including teachers, as voluntary church leaders and workers, and
3. where they seem to be required, a considered number of better-trained catechists.

A series of detailed suggestions is made for the improvement of training schools. These schools need the total effort of missionaries, and increasingly of Africans also, who are themselves trained to the level of seminary teachers and are in other respects fitted for such work. Too many enterprises of ministerial training in Africa have been one finger of the left hand of a general or teacher-training school, or have been fitfully intermittent and poorly manned.

Few Superior Schools

Scarcely a mission has developed with its own personnel a really sound school of superior quality, or is likely to do so. The best achievements, with marginal exceptions, and certainly the best prospects for the future —spiritual and educational alike—are in interdenominational schools. Four or more suitable teachers are needed in each school. They are consistently assigned to the instruction of ministerial candidates and to related in-service training of ministers, with the necessary development of teaching materials.

This brief account cannot report the perplexities of recruiting and support, and it cannot report the peculiar problems of languages. It could use the human spice of statements by Africans, often keen and penetrating. But it strives to suggest the importance of the ministry of the younger churches, absolutely basic to their growth.

These little girls, coloring with crayons, are among the 85 children who attend the day nursery at East Tokyo Institute.

Children in Japan

A Picture Story of Their Needs and Opportunities

TEXT BY JANET SUGIOKA

PHOTOS BY EAST-WEST FROM BLACK STAR

Disciples of Christ Aid Japanese Children in Kindergartens, Nursery School and Orphanage

JAPANESE parents take the problem of the education of their children very seriously and are eager to give them every advantage. Whether Christian or not, they value the moral and spiritual training which is provided by Christian kindergartens.

At present there are 10 Disciple-related kindergartens in Japan attended by about 530 children between the ages of four and six and staffed with about 40 teachers.

The majority of these kindergartens are sponsored by churches, and through the years have proved one of the most successful means of evangelism. Moreover, the kindergartens help support the churches as the tuitions supplement the all too meager salaries of the Japanese pastors. In connection with the kindergartens are the Mothers' Clubs which usually meet once a month to discuss problems of child-rearing.

The oldest Disciple-related kindergarten in Japan is that at Akita, founded 48 years ago and guided by Miss Gretchen Garst, daughter of pioneer missionaries to Japan.

Above, children leave Sunday school classes at Koiwa Christian Church in Tokyo. This church is the successor of another that was burned out during the war. The new white stucco building is located on a main highway which leads into Tokyo from the east.

At left, a doctor examines a boy at the East Tokyo Institute clinic. Here the demand for beds has been so great that patients have been cared for in the private bedrooms of the director's family.

JEWEL Pool Garden, a home for orphaned or unwanted children, is located in Yorii, a village in a river valley about sixty miles from Tokyo. Two Japanese military barracks were remodeled to provide shelter and care for foundlings.

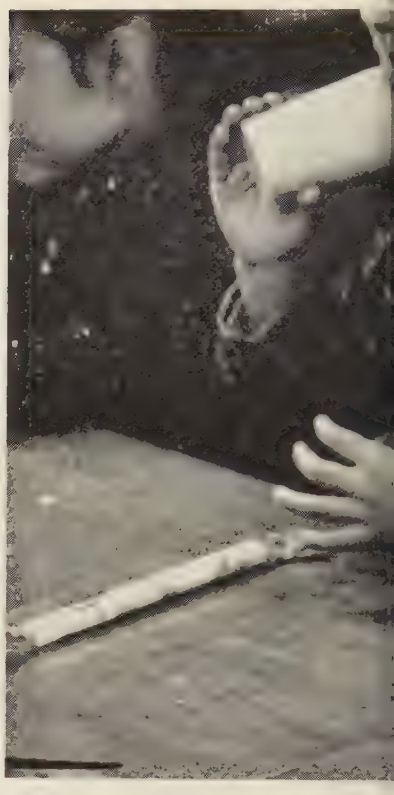
Dedicated in September, 1947, the orphanage is under the direction of Shozo Endo, former Disciples of Christ evangelist who also directs the East Tokyo Institute, social welfare center of the Disciples.

The city of Tokyo, deeply interested in the orphanage, granted about $1300 to get it under way, and later contributors have included both Japanese and American Christians.

Problems faced by the home are many; the most serious is the fact that, though the home is only licensed to care for infants, it seems impossible to carry out the original plan of placing the children in homes as they grow older. Now there is no place for the children to go!

AT East Tokyo Institute, Christian social service center in the slums of Tokyo (see *A Snowflake on a Coal Pile* in the March issue of WORLD CALL), the nursery school cares for about 85 children between four and six years of age for five and a half days a week. Of this number, last year 20 were cared for cost-free, and the others paid small fees. Some of the children were half-orphans and one was the child of a woman committed to prison for murder.

In this infamous area of Tokyo, only about ten per cent of the children grow up to be decent, self-supporting citizens, according to Shozo Endo, Institute director. Parents are eager to have their children share in the character-building program of the child-care center, but each year applications far exceed the available facilities. Children who most need help are turned away because of lack of equipment, space and time to care for them.



Above, children are happy learning to draw at the East Tokyo Institute Day Nursery. In a neighborhood where there is little opportunity for healthful activities, the nursery helps supply needed care and guidance. The children's most prized possession is a beautiful piano, presented to the nursery by a Christian friend from America.

At right, above, children at the day nursery drink milk at lunch time. Below, children put on their shoes to go home. Some wear sneakers; others prefer Japanese geta. With children is Mrs. Shozo Endo, Institute director's wife, who supervises the nursery.

Discarded Gold

By FLORINE CANTRELL*

POR el amor de Dios, una caridad. This whiney refrain was too familiar to me to disturb my reading. Begging in Mexico is a profession, and "For the love of God, a charity," is the typical approach.

After repeating it again and again without a response, the persistent beggar entered the railroad restaurant, chanting her plea as she inched toward me. She begged my attention with a gentle tap on my elbow. Before me was a small girl not more than ten years old, holding her baby sister partly suspended by the blue shawl that was her own covering, and party couched on her hip.

What was I to do? Give her a penny to satisfy her immediate desire? Or deny her a penny and discourage one so young from following such a profession? While I tried to make up my mind, an attendant behind the counter gave the girl a coin and gently urged her out. In spite of her attached burden, she tripped out lightly and quietly. The swish and swing of the frayed fringe on her long cotton *rebozo* indicated her pleasure just as much as the wag of a dog's tail shows satisfaction when he receives a bone.

AFTER what seemed to be hours had gone by, I went outside to the sheltered platform to see how my train was marked up. It was beginning to rain. The typical train-waiting crowd sought shelter on the platform, already alive with people. The crowd consisted of entire families, waiting to welcome arriving passengers. Almost each departing passenger was surrounded by attendants. Then the loafers. The venders of food, trinkets, handicrafts and carbonated drinks added color to the group. And last but not least, those who were asking alms were well represented.

When the rain came harder and was blowing in, all of us clamored for the center of the platform; and to maintain such a position, it was necessary to shove and push. Everybody was making the same effort.

Suddenly a familiar gentle tap at my elbow told me I would have to do something for the *muchacha* with the burden. The burden had also been taught to put out her professional hand. I tried to appear unaware of hands and voices, while I searched my overcrowded handbag for a piece of candy for them. When I didn't find it, five cents from my purse bought a doughnut from a vender who was working hard to protect her basket of bread from the rain. When the doughnut was offered, the little beggar girl snatched it and began eating.

BUT why stand to eat when it is more comfortable to sit? Clutching the baby with one hand and the doughnut with the other, she managed to seat herself on the concrete floor at the feet of the crowd. The baby hand was no longer a receptacle for alms but a grab-hook stretching for food. Of course she must have her share. A little white dog appeared; he seemed to belong. They shared with him, too.

Someone in the crowd above them cast away a faded marigold. The girl, with all that belonged to her, wove herself in and out between wet feet of the crowd to claim the flower. She sniffed it. The contrasting color against her face, together with the smile, overcame her ashey anemic expression. She seemed to like the pungent fragrance of the marigold and shared it with the year-old sister. Then with the flower she tickled the dog's nose. He pranced around in a festive mood. The older face, draped in her faded blue cotton, had something to say. The expression was not the monotonous beggar's chant. But a smile and grateful eyes looked up from the floor, as if to say, "We are having a fiesta."

IN these dampish surroundings, this castaway child with a discarded flower and a doughnut created happiness for her burdensome sister, for a trailing dog, and for herself. She did more; she dramatized some of the finer traits of her race—nimbleness of body, a love for bright beauty, joy in sharing a few crumbs, and a gay, light spirit within, regardless of the heavy grey without.

*Missionary nurse in Mexico with The United Christian Missionary Society.

"The Life in My Hands"

THE film story of a Siamese court dancer who becomes a leprosy patient in the famous American Presbyterian leprosy settlement in Chiengmai, Northern Thailand, was released recently by American Leprosy Missions, Inc., 156 Fifth Avenue, New York City. The title is "The Life in My Hands."

Produced for American Leprosy Missions by Alan Shilin Productions, Inc., the sound film in color has many shots of authentic Thai dancing to the accompaniment of exotic music by well-known Thai musicians. It is also a graphic exposition of life in one of the finest and largest leprosy mission centers in the world.

Founded in 1908 by an American missionary, the late Dr. James W. McKean, the Chiengmai colony now cares for some 3,000 men, women and children: 600 in the central colony and 2,500 in 22 segregation villages from 10 to 200 miles away from the colony.

Mr. Tobias has been director of the Committee on Ecumenical Fellowship and Service of the Disciples of Christ since July 1953. He spent 8 years with the World Council.

Issues at Evanston

The Assembly Looks at the "Sub-themes"

By ROBERT TOBIAS

IN the second week of the Assembly of the World Council of Churches in Evanston next August, delegates will meet in six sections to study the six sub-themes. These sub-themes are all related to the Assembly's main theme, "Christ—the Hope of the World." An understanding of these six topics is essential if one would know what Evanston is about.

I. The sub-theme for the first section will be "Our Unity in Christ and Our Disunity as Churches."

An acute issue now before the churches is not whether there is unity in Christ, but whether, being disunited, we can still claim to be part of his body. The essential question for Evanston is, therefore, not what our differences are, but whether in the mind of God we are churches, or rather a church, at all. Will Evanston "show us the Lord" who alone suffices to grant our unity? The prayerful and patient spirit in which this problem is being faced is one of the most encouraging aspects of the ecumenical movement.

A second critical issue springs from the division of the world into two economic political blocs. Churches of the West, accustomed to bourgeois comforts and practices, have yet to appropriate for their own situation the meaning of the experiences of the churches in the East with regard to hope and to the transformation of the structure of the church, its function, organization and purposes. Can Evanston provide the place for that kind of sharing between churches of East and West?

If so, advance plans for Faith and Order, made in the leisurely academic atmosphere of the West, may well be replaced at Evanston by our concerns at a different level, dealt with in a more urgent and radical manner. The results may be little short of revolutionary if taken seriously by churches in the West.

II. The second sub-theme is "The Mission of the Church to Those Outside Her Life."

The World Council's Secretariat for Evangelism has been functioning since Amsterdam (1948). The research it has undertaken, particularly in France, Holland, India and the United States, has revealed that the *why* and *what*, before the *how* of evangelism, need urgent consideration. One particular problem is, Have we any fundamental theology of evangelism? (Indeed, what else is theology if not evangelism?)

Other questions include, Have we a church whose imperative and reason for being is evangelism? Is the church principally occupied with its self-preservation? Or is it an apostolate, a mission and ministry? Is it concerned simply to bring more people into patterns of churchly life, or does it lose itself in its "engagement" in the world? Do we assume that the church exists merely to enlist the majority of citizens and consequently society itself on its rolls? At Pentecost, evangelism was not membership enrollment, yet several thousand people were added to the community of believers. To put first things first as to ecclesiasticism and evangelism is one task before Evanston.

Have the churches diverse means of communicating the gospel which can be profitably shared? Can the church use "mass" techniques without perverting essential elements of the gospel? Can the life of the Christian community itself be such that it is the most effective agent of evangelism—the manifestation of God's presence among men? And can American Christians demonstrate to those coming for the Assembly that "evangelism" can and must be undertaken aggressively and systematically, followed up with programs of practical Christian expression, without losing its theological profundity or secularizing the Body of Christ?

III. Section three at Evanston will discuss "The Responsible Society in a World Perspective."

Social problems have changed considerably in the period between Amsterdam and Evanston. The concept of a responsible society launched at Amsterdam has been widely accepted. The communist-capitalist controversy at an abstract level, for example, is outmoded. Some new issues, no less acute, confront the church. Among these is the reaction to the capitalist-communist conflict which has resulted in anarchy on the one hand and fascism on the other.

There is a growing recognition of worldwide interdependence. In that context, how is America to have and to show genuine concern for industrially underdeveloped lands in such a way as not to engender distrust and fear? Even minor changes in American economic life can totally disrupt the economies of smaller actions. How can America fulfill her responsibility to those nations in relation to America's economy?

How can American churches profit by the experiences of non-American churches in counseling their own nation and public opinion? How shall churches of once-great empires which have little patience for or confidence in the radical demands of younger nations work for responsible society?

What re-formation must the church itself undergo if it is to demonstrate in its own being a unit of responsible society? How, in that community, can it transcend political strategies and at the same time engage itself in the complexities of the total society about it? How can powerful ecclesiastical organizations, whose business efficiency rivals that of great corporations and whose legislators turn to "Robert's Rules of Order" as Holy Writ—how shall that church identify itself with the poor, the outcast, the despondent in some socially responsible manner?

IV. Another section will concern itself with "Christians in the Struggle for World Community."

Discussion on this topic at Evanston is likely to revolve around two points: first, what moral and spiritual judgment or counsel have the churches to give on issues of their central concern? and second, what means may the churches legitimately employ in their diverse situations to affect international affairs?

Among other issues, the following must surely have attention:

1. *The UN as an instrument of World community.* World government in some form is ultimately inevitable. What are the churches to say to people whose excessive optimism over early UN developments has given way to cynicism and pessimism, or whose present participation in world affairs is determined by national self-interest, regardless of how "enlightened," rather than world responsibility?

(*Continued on next page*)

2. *Co-existence between two opposing world powers.* The Church Committee on International Affairs has made a remarkable contribution already in this regard, as for example with its proposal of an international peace observer commission. In what ways now can the churches implement their ministry of judgment, reconciliation and inspiration?

3. *Technical assistance programs.* The necessity to conduct such aid on a multilateral basis is evident. But how establish the requisite motives, confidence and machinery?

4. *National self-determination.* America has a serious dilemma here in her moral support of peoples seeking independence while providing material support for colonial powers which retard them. Among other things, the churches can render valuable service simply by providing objective information.

5. *World migrations.* This is more than a refugee problem. It encompasses the problem of major industrial revolutions on a continent-wide scale, with ensuing shortages of labor or of mass unemployment. Can whole populations be shifted to new continents? Or should industrial developments be geared to population status quo?

6. *Human rights.* The churches have effectively held before the nations certain fundamental human rights. This is still necessary. A major problem now on the horizon is the people who perish, not from lack of rights but from lack of hope and vision. Here is a responsibility for Christians.

With regard to means the churches employ, obviously fundamental to any other is the ecumenical fellowship itself. To maintain Christian solidarity under existing tensions is difficult but necessary. Secondly, the informative and mediative function of the Commission of the Churches on International Affairs will need to be fulfilled in some framework. What other means the churches employ or may initiate will undoubtedly be shared at Evanston.

V. Section five will discuss "The Church Amid Racial and Ethnic Tensions."

In preparation for Evanston, surveys have been conducted by a number of churches. Subsequently, the executive committee of the World Council defined three principal questions for consideration at Evanston:

1. How can the gospel be presented so as to affect and correct the deep springs of racial prejudice?

2. How shall churches respond to the presence of different color and ethnic groups?

3. How should the churches cooperate with governmental and other agencies to correct racial injustice? Many churches are frank to admit that secular organizations—e.g., governments, labor, sports, education, science—have surpassed them in coping with racial inequities.

American churches have a particular responsibility in this issue. Evanston may provide opportunity to

1. Confess our guilt;

2. Remind churches, especially those of the old world, that this is our common problem, though on another continent it may be defined in terms of an economic, educational or social caste system;

3. Demonstrate where and how the problem is being effectively encountered in America (*Uncle Tom's Cabin* is regarded in many parts of the world as an apt description of contemporary racial problems in America!).

4. Demonstrate for minority groups which have gained "equality" that minority groups can be responsible units of society without losing their identity; that their "diversities of gifts" provide opportunity for creative and oft-unique witness.

VI. The sixth section will concern itself with "The Christian in His Vocation."

This topic until very recently has had scant ecclesiastical or theological attention. But the studies prepared for Evanston by the World Council's Secretariat for Laymen reflect a freshness and intensity of theological thought rarely equaled. Two leading questions have been posed for Evanston, but the studies must be read if one is to catch their most stimulating facets.

The first question is, How does vocation, the calling of God, affect personal morality at work, and consequently the work a Christian may engage in and the structure of society?

A second question this section will face is, If the place for expressing Christian faith is in work, rather than in the shelter of conventional congregational life, how should that affect the structure of the church? How can the church equip its members to witness at work? Are professional groups meeting together to counsel and share in their witness?

Where men are at work is the place where the eternal and spiritual touches the transient and temporal. Can Evanston help inspire a Christian understanding of work as a calling of God, a means of service, an expression of love in contrast to prevalent concepts that non-"creative" or routine work is despicable, or to the idea that work is merely a means of acquiring money to secure free time for leisure or religious occupations? In view of the fact that study on this subject is so new, and that opinions are so varied, discussions at Evanston certainly will be lively.

H-Bombs and . . . Our Christian Responsibility

By STANLEY I. STUBER*

DURING this period when new H-bombs are being exploded and we are discussing how to use these terrible weapons of destruction for "defensive" purposes, it is well for us to pause just for a moment and think of our Christian responsibility in all this. As those interested in world missions, what can we do to help focus the attention of the nations upon Christ rather than upon weapons of destruction?

One of the tragic facts of our era is that we are spending billions of dollars for armaments, while our missionary projects "go begging." In the former case we are, of course, forced to spend. Tax money is used to meet an international danger. Missionary giving, on the other hand, is purely voluntary and there are no pressures.

The Christian Conscience

Christians cannot rest easy in such circumstances. Directly after the bombing of Hiroshima we did have conscience trouble. And we proposed, in the spirit of atonement, to erect a new Christian university in Tokyo. Thus was born the International Christian University now supported jointly by the Disciples and thirteen other major communions. But even so, while remarkable progress has been made during the past two years, no one yet has made any real sacrifice in order to help support this great Christian project. If there has been any sacrifice it was made by the Japanese people themselves directly after World War II, when out of their poverty they contributed nearly half a million dollars for ICU.

Now once again deadly ashes from H-bombs are settling over Japan. And the irony of it is that the ash comes from experiments of *both* Russia and America. At a time when Japan is trying its hardest to develop a peace-time economy, it is being pressed from two sides into rearmament.

What is our responsibility as Christians in all this? The most obvious answer is that we should increase our missionary program at least two-fold; that we should demonstrate particularly in the Far East that we stand for world peace, for social justice, and for brotherhood. Christian people must do far more to convince the world that the United States is not interested primarily in power and might, but in service and in mutual benefits for all concerned. Up to the present we are losing the propaganda war because it looks like the U.S.A. is headed straight into an armament race. Only Christians, apparently, have the will and the resources to change the tide.

Terrible Destruction

I have visited Hiroshima and have seen the terrible destruction of the A-bomb. What really troubles me now is the fact that Christians are making so little impact on the total world situation that there is talk of using, no matter what the destruction, the new H-bombs. If this happens, even through no fault of our own, I am very much afraid that the moral influence of Christianity will be exploded along with the bombs. How can Christian people, who claim to follow the teachings of the Sermon on the Mount, justify their silence in the face of such a terrifying threat?

*Dr. Stuber is General Secretary of the Japan International Christian University Foundation, and chairman of the Council on Christian Higher Education in Asia.

"Here and Now" Men Offer Hope To India's Masses

By ROLAND E. WOLSELEY*

—RNS Photo

This Indian farmer still uses primitive wooden equipment to irrigate his small farm.

LIKE any other new republic, India is full of glorious plans and is peopled by speech makers who seek to rally the citizens to their support. Both plans and promoters are essential to progress, but they must be accompanied by inspired and inspiring men and women who will try to do something for India here and now.

It was a speech, in fact, that started one of Nagpur's most devoted "here and now" men on his experiment in community development, showing that when given the right leadership even the most discouraged people in Asia can do something for themselves.

The speech was given in Nagpur in the early nineteen thirties by a Congress Party leader, M. J. Kanetkar, later to become editor of a Nagpur magazine, *Nispruha*. Listening to him was a young student at Morris College, now affiliated with Nagpur University. The young man was N. B. Sahasrabudhe (Sah-haas-rah-boo-day). At first Kanetkar's talk of the ideals for a better India made little impression on the student, but before he had completed his degree work Sahasrabudhe felt himself impelled to help his people. Those were still, of course, the days of British rule. India's nationalist leaders had much suffering ahead of them before the independence they sought would be gained.

HE began in a conventional but what turned out to be a spectacular way, although the spectacular is always avoided by Sahasrabudhe. He founded a high school in 1935 in a neighborhood of Nagpur known as Dharampeth. He did all the teaching that first year and had only four pupils, whose parents and other adults in the vicinity supplied the money. Nearly twenty years later Dharampeth High School had 1,200 students and four branches, a primary school each for boys and girls and a high school thus divided. The faculty for the four parts combined now exceeds forty and the school is an official part of the education system of Nagpur.

For the first fifteen years, Sahasrabudhe was the principal (he holds a Master of Education from Sagar University, an LL.B and a B.T. from Nagpur), but in 1950 a new pioneering project seized his imagination and he surrendered the headship of the school to another man and stayed on as a teacher of civics and English. He wanted to be free for his experiment in community development at the little village of Bokhara nearly four miles from the Nagpur city limits.

N. B. Sahasrabudhe is tall for an Indian man, but he shares with his fellows the thin, gaunt appearance that makes his devoted, energetic, and sacrificial work for the people of India all the more surprising. Unlike some of the other exponents of village uplift in India, he is practical rather than emotional. He knows what he wants to do and he has set out in realistic fashion to achieve it. Another unusual characteristic, one that is shared by all the best pioneers, is his willingness to admit failure and his realistic appreciation of the difficulties. He plans and works hard but says little.

It was in 1950, when he was 42, that he decided that talking about solving India's problems was not enough for him, that not even a successful educational project had exhausted his capacity to serve. He knew that India's half a million villages are India and that Delhi and Madras and Calcutta and Nagpur and Bombay and Hyderabad and Bangalore and a few other big cities are not India. In these villages the work must be done.

HE and his brother purchased twenty acres of land in the vicinity of Bokhara village and a four room stone house a few hundred yards from the village, just off the road that links the village with Chhindwara Road, its connection to Nagpur. At first, he now admits, he was aloof. The dirt and disorder of the village repelled him. But as he allowed himself to look into the problems of the villagers he became more interested. By 1953 he was in the third year of a village development project that, while far from successful yet, has taught him and other such leaders some lessons, and, what is also important, has benefited the inhabitants of Bokhara itself, especially in making them more literate.

When he began, Bokhara was not a promising place.

"In my survey of the village," he since has said in a report on his efforts, "I found that the background was very disappointing. Poverty, dishonesty, stealing, and falsehood were common. To crown all these, the villagers were lazy and showed very little or no confidence in the city man."

The city man was himself a Brahman Hindu who hardly realized when he first began this work that within a few years he would find himself on a schedule that

*Dr. Wolseley, professor of journalism at Syracuse University, New York, is author of *Face to Face with India*, published recently by The Friendship Press. This article is taken from a chapter in Dr. Wolseley's book, which is based upon the author's experiences in India during several months of 1952-53.

would tax physically a far more robust man. But he persisted.

"The task was no doubt difficult," he said, "but the breaking of the ice must begin without delay to meet the gravity of the situation arising out of the great experiment of a democratic constitution we are making in our country with a major proportion of illiterate and uneducated population living in the rural areas."

Sahasrabudhe does not usually speak this way. That is his report-making style. In teaching he avoids the complex sentence. He is too good a literacy worker to do otherwise.

He set himself three objectives for the village of Bokhara; elimination of poverty, cultural development, and achievement of literacy. That's his program, and he sticks to it.

TO achieve it he leaves the village around nine each morning on his cycle, stops off at his home in Nagpur, shared with his brother and not far from Dharampeth High School, and is at the school when it opens at eleven. He teaches until 4:30, goes to the Nagpur house again for a half hour and has cycled back to the village by six. The trip each direction takes nearly an hour. The road is paved only part way; in the monsoons the village connection is a quagmire, but cycles can just make it. He is ready for his literacy class by 6:45 and conducts that until 8:15, has dinner, attends to other duties in connection with the project, and is then ready for bed.

His wife and his eighteen-year-old daughter, Yamuna, share in the responsibilities. Yamuna has studied four years in primary and four years in middle school but cannot go higher because of lameness and the difficulties of getting to and from Nagpur and Bokhara. Both are teachers in the literacy aspect of the work. The Sahasrabudhes have two other children who live at the Nagpur house and attend their father's school. Gangahar is thirteen and his sister Durga is ten.

We said earlier that this man who believes in social service here and now right where you are and not in the future of some glorious plan is candid about his efforts. His reply to the questions about results are typical.

"How have you gotten along with the literacy part of your work?"

WELL, we have made some progress. The best I can say about the cultural development part is that we can do something to make a cultural beginning, but we have not succeeded in doing anything so far about the elimination of poverty."

But his progress is more significant than he wishes to admit, although to the casual visitor to Bokhara it may not be evident. The first barrier he encountered with trying to make the villagers literate was the lack of lights. Since the work had to be done by night these were essential. Some villagers brought lanterns, but they were not enough. An appeal to the state's Education Department solved the problem; a petromax lamp and kerosene were provided, to which were added slates, books, and a radio set. This handsomely cased "wireless" set is on a small table on the veranda. It is almost amusingly out of place; the Sahasrabudhe house is substantial but artistically no match for the radio, and the programs springing from the set are much too civilized for the primitive village, whose people still haul their well water out in buckets and do not even use a pulley in the process.

Slate pencils were offered, but the Sahasrabudhes insisted that the learners buy their own, poor as they are, so that they would have to make a small sacrifice.

The personal attention of this family, the willingness to spend their time with the villagers, to be associated with them, no doubt has brought the results that the railway teachers have been unable to achieve, as related in the story of Louis Vendrine, the assistant fireman. At Bokhara anyone from nine to twenty-five is admitted to the classes.

"At the time of admission we do not make the learners feel that we are after them," Sahasrabudhe says. "We try to create in their minds a sense of duty on their part to learn for their advantage."

FOUR classes or grades are maintained, with an average daily attendance of twenty-four villagers. They learn to read and write Marathi, the tongue of the Nagpur area. As all over India, there is little for them to read, however. They cannot afford one anna a day for a newspaper. The radio conveys some news and they learn more, plus gossip, on Tuesdays when they walk or ride their bullock carts to the market to sell stone, juar, pulses, or linseed.

Marathi is spelled as it sounds, so this speeds the learning process. They are taught arithmetic, the months of the year, and common words first. It will take almost three years for the villagers to complete the primary course. They also are taught civics. Geography and English are to be introduced. The reasons for the latter will shock the persons whose native tongue is English.

"The learners in the fourth form or grade," Sahasrabudhe says, "are desirous to learn English, and it is very likely that lessons may be given, not because it is of any use, but for its conventional value." In other words, it gives prestige.

So far, nine students have earned the Social Education Examination Certificate. As with other Indian education, the examination system is relied upon heavily to judge progress. Available are 150 books for their use. The teachers have noticed that the learners like best to read books on religion, such as stories of the gods and saints and such epics as the *Ramayana* and the *Mahabharata*. A contest was set up to see who could complete the reading of one hundred books first, with a prize of two yards of cloth.

Hari Laxman read 112 books and was tested orally on them. The Laxman family are eager readers: Bhagwan read fifty-one and Ramakrishna read forty-nine. Bhagwan Laxman, in fact, has been inspired by all this to begin writing a book on agriculture.

In his impressively systematic statement of his objectives, Sahasrabudhe has set the goal of 75 per cent literacy by 1956. . . .

BOKHARA village is no beauty, even for one in India. Half its houses are so dilapidated that the place looks as if it were a victim of an air raid. Once the property of a *zamindar* (landlord), it has been allowed to deteriorate. Dozens of the villagers have moved into Nagpur City, hoping to find jobs in the mills and other plants, to live a more exciting life where there are cinemas and *pan* shops. Bokhara has a none too happy history; uncounted years ago it was a hideout for *dacoits* (bandits) and thieves. The villagers still there, 227 of them in 1953, are in two groups, one composed of untouchables.

Not in the program is the segregation of the untouchables, but Sahasrabudhe can do nothing about it except try to change the minds of the others.

"In twenty years that will all be gone," he says. "The people are beginning to change about it."

This is likely to be the case, for all political groups except a few small ones attack the discrimination steadily. Such discrimination has been outlawed legally, but social change is slower than legal action the world over. . . .

He wants to introduce, by 1956, at least two workable and income giving side occupations, as he calls them. These are intended to supplement the incomes of the villagers. Poultry farming, rope making, and printing and paper making are the three industries proposed. Help is expected from the village section of the Department of Industries. Rope making already is started. Grass is woven into crude but strong lengths used to tie up bundles of grain. . . .

"What is ahead? The teacher is cautiously optimistic. In his report intended for visitors, government officials, and friendly supporters, he put this answer:

"The experiment has brighter prospects before it. With the help of men and money its progress is bound to be accelerated. We propose to create an aesthetic taste and cooperative spirit amongst the villagers. Aesthetic taste is expected to inculcate sanitary habits so very badly needed to improve the health and hygiene of the village. Cooperative habit is essential as a basis for economic progress. This can be achieved through various types of celebrations and festivities—both social and religious. The villagers are extremely poor and as such unable to share this expenditure. Whatever is possible will be done to achieve these two things in the current year."

All the work done in one year was produced on a budget of less than Rs. 700. Books were purchased, festivals were financed, medicines bought, and other supplies provided. More than Rs. 300 came from the villagers themselves. Their *guru* (teacher), Sahasrabudhe, contributed about Rs. 138 plus his services and those of his wife and daughter. This budget total is the equivalent of about $140. The Maharajah of Mysore has in his palace two rooms containing more than one hundred silver caskets presented to his father and grandfather on state occasions. Each casket cost no less than Rs. 1,000!

Above, at left, is the present Cane Ridge Meeting House; at right is the architect's drawing of the proposed superstructure.

Cane Ridge—a Rediscovered Shrine

By ROBERT M. HOPKINS*

IN 1909 Disciples of Christ celebrated the one hundredth anniversary of Thomas Campbell's *Declaration and Address.* That significant observance was held in connection with the memorable Pittsburgh Convention, the largest that Disciples have ever had.

This year there is to be the celebration of the one hundred and fiftieth anniversary of another historic document, the *Last Will and Testament of the Springfield Presbytery.* This celebration will center around Cane Ridge in Bourbon County, Kentucky, where this document was written by Barton Warren Stone and his colleagues and signed on June 28, 1804.

The Stone document has not been as fully appreciated as the more widely-known *Declaration and Address.* But people are becoming increasingly aware that Barton W. Stone not only preceded Thomas Campbell by several years, but that he gave to Disciples and to the Christian world an emphasis upon Christian unity which is just now becoming generally apparent.

The late Dr. E. E. Snoddy wrote, "To Stone belongs priority in time, priority in American experience, priority in the ideal of unity, priority in evangelism, priority in the independency of his movement, priority in sacrificial devotion to his cause." And Lester McAllister of Bethany College has quite recently written, "The real emphasis on Christian union in the ecumenical sense of our brotherhood was actually the contribution of Barton W. Stone."

THIS one hundred and fiftieth anniversary observance is bringing to the Disciples of Christ brotherhood a more adequate conception of the contribution made from a log church on the Kentucky Cane Ridge by this pioneer advocate of Christian union. Information regarding Stone has appeared this year in articles in Disciples journals, in essays by college students, a brochure from the Disciples of Christ Historical Society, the annual lecture course at the College of the Bible in Lexington, and a remarkable collection of recent messages given in the annual assemblies at Cane Ridge, *Voices from Cane Ridge,* compiled by Rhodes Thompson. This volume contains an up-to-date story of the Cane Ridge Meeting House and a republication of Stone's autobiography.

Thus is Barton W. Stone coming into proper perspective. And why should it not be so, for was it not at Cane Ridge that he and his colleagues made their plea for the union of the followers of Christ? Has not Stone's plea been that of the Disciples of Christ for these ensuing years? "We will that this body die (the Springfield Presbytery), be dissolved, and sink into union with the Body of Christ at large," was the 1804 declaration. As a result, Cane Ridge became simply a Christian church whose faith and practice were determined by its members' understanding of the Bible.

BY good fortune the Cane Ridge Meeting House has been preserved during the years. Built in 1791 of huge blue ash logs, the church has withstood the ravages of time and remains on the precise spot on which it was built. Architects, however, advise that a protecting shelter must be erected over it as a means of assuring the continued existence of this historic building of the Disciples.

At Cane Ridge in 1798 Barton W. Stone, when he was ordained, courageously declared that he could accept the Presbyterian position in the Confession of Faith only "as far as I see it consistent with the word of God."

At Cane Ridge in 1801 was held the "Great Revival," with preachers of many denominations united in what has been called "the most remarkable meeting the world has ever known."

AT this log church in 1804, as has been pointed out, there was made the first united plea in America for the union of the followers of Christ. In no small measure that early zeal for Christian union is reflected in the growing spirit of toleration and cooperation that has developed among Protestant churches in this century and a half.

These are the historic facts which make Cane Ridge a shrine. Disciples of Christ are recognizing them, and even Dr. Thomas D. Clark, a Southern Baptist historian of note from the University of Kentucky, says, "It would be almost criminal for interested people to let this historical shrine disintegrate."

The Cane Ridge trustees are now engaged in an effort to raise $100,000 to put a protecting limestone shelter over the old Meeting House. The trustees, with the cooperation of the Kentucky State Convention, the International Convention and the Association for the Promotion of Christian Unity, are arranging an appropriate birthday celebration at Cane Ridge on June 28, 1954. Addresses on Christian union will be given by Bishop Ivan Lee Holt, P. H. Welshimer, A. Dale Fiers, C. C. Morrison, William G. West, Edgar DeWitt Jones and others.

THIS will be a great day at the old Meeting House. And it can be a memorable occasion in every local church this year. The Portland Convention last year recommended Sunday, June 27, as the date for local services devoted to "a consideration of our heritage and of the relevance of our plea for the life of today." Suitable literature for such observances is available on request from the Cane Ridge Preservation Project, P.O. Box 19, Paris, Kentucky.

*Dr. Hopkins is director of the Cane Ridge Preservation Project. He formerly was president of The United Christian Missionary Society and until last year directed the Golden Rule Foundation, New York.

Classroom and Campus

edited by H. L. Smith

Trends and Events

THE measure of a society's values may be gauged by what it considers important enough to be passed on through education. At one time in the history of all peoples, religion was the primary part of the social heritage. Schools were created to pass it on from one generation to another. The beginning of the decay of these societies can be seen when they allowed other elements of the accumulated knowledge to squeeze religion out or to make it a peripheral experience.

Christian society put religion at the center, and the first schools established were for the purpose of perpetuating the Christian heritage. The first universities of the Middle Ages were around the churches and the cathedrals.

The first colleges of the Disciples of Christ came into being to put the Bible in the center. Down to the present time they have kept religion as an integral part of the educational experience. As we determine our share in the support of Christian higher education, we make a decision on our own part as to whether we really value religion enough to maintain strong institutions which recognize religion as a sufficiently important element of the social heritage to be passed on to the coming generation.

Recent events have caused us to recognize that our hope lies not in science or in the humanities, as important as these are, but in the Christian religion. It must be largely represented in the learning which will be retained through education.

The Disciples Divinity House
Chicago, Illinois

THE Forest and the Hills, a chancel play written and produced by Donald J. McCabe, a second year student in the Disciples Divinity House, had its initial presentation in April in the Chapel of the Holy Grail at the House.

The play uses music, narration and enacted episodes in the life of a youth from infancy to maturity in order to depict the religious quality of the personal struggle for selfhood. The nine characters were played by students of the Federated Theological Faculty. Mr. McCabe was born in Fresno, Calif., and holds his A.B. degree from Chapman College.

Lynchburg College
Lynchburg, Virginia

Lynchburg College celebrated its fifty-first anniversary in April, with Floyd B. Crews, an alumnus of the class of 1922, as Founders' Day speaker. Mr. Crews, who lives in New York, is a member of the board of trustees of the college.

Jo Anna Bower and Brian Miracle, students at Lynchburg College, received recognition as being among the ten top national discussants at a recent Tau Kappa Alpha conference held at Western Michigan College of Education in Kalamazoo, Mich. Four Lynchburg students attended this meeting and five were representatives at the annual convention of Kappa Delta Pi, national honorary scholastic fraternity.

Lynchburg president Orville W. Wake and President Riley B. Montgomery of The College of the Bible conducted conferences on ministerial recruitment in Florida following similar conferences held in Lexington, Ky., and the Capital area.

The Lynchburg College touring choir gave its homecoming concert in April after a tour of Florida.

Drake University
Des Moines, Iowa

A new program leading to the Master of Science degree in pharmacy has been approved by the university. The degree will help qualify students for production or research positions in pharmaceutical manufacturing plants or for teaching.

Visitors were entertained at an open house in April at the three new residence halls and central dining hall of Drake University. Construction of the buildings was begun two years ago. The buildings were made possible through the gifts of more than two thousand alumni and friends of the university, together with a loan of one million dollars amortized over a period of forty years.

Lieutenant Colonel Carl W. Hoffman, of the class of 1942, received the $1,000 John Philip Sousa March Competition award.

Disciples House
Vanderbilt University
Nashville, Tennessee

Lynwood Coleman, a second year Disciples student has been elected president of the Vanderbilt School of Religion student body. Mr. Coleman was born in Virginia and is a graduate of Lynchburg College.

Dr. Langdon Gilky and Dr. Roger Shinn have received appointments to the Department of Theology of the Vanderbilt School of Religion.

Dr. J. Philip Hyatt, member of the board of directors of the Disciples Foundation and a professor in Vanderbilt School of Religion, presented a pulpit copy of the Revised Standard Version of the Bible to the School of Religion during a recent chapel service. Dr. Hyatt was the only Disciple on the committee responsible for the R.S.V. translation and publication.

Culver-Stockton College
Canton, Missouri

The Culver-Stockton chapel choir conducted its annual tour in March, giving concerts in Springfield, Jacksonville and Chicago.

Every Wednesday morning at 7:30 o'clock a group of students gather in the projection room of the library for meditation and prayer.

Leaton Mink, director of admissions of Culver-Stockton College, is secretary-treasurer of the Missouri College and University Counselors' Association which met recently at the college.

Jarvis Christian College
Hawkins, Texas

The forty-second anniversary of the founding of Jarvis Christian College was celebrated by Dr. T. R. Solomon of Prairie View A. and M. College.

This address launched the beginning of the experimental program in Fundamental Education at Jarvis.

C. A. Berry, Sr., retired, a long-time employee of the college, was honored in the afternoon. The award was presented by Dr. E. W. Rand, Southern University, Baton Rouge, Louisiana. Dr. Rand is an alumnus of the college and former professor.

Hiram College
Hiram, Ohio

Hiram, Bethany and Transylvania colleges cooperated in a joint "Go-to-College Day" program in Cleveland in March. High school seniors from a large area attended and Dr. Raymond F. McLain, executive director of the Commission on Christian Higher Education of the National Council of Churches, addressed the group.

Dr. and Mrs. Harold Lunger of First Christian Church, Tucson, Ariz., were the leaders of the Religious Evaluation Week held on the Hiram campus in March.

Butler University
Indianapolis, Indiana

Scholarships totaling almost $4,000 have been awarded to sixty-four Butler University college of education majors by the Lilly Endowment, Incorporated, of Indianapolis. The fund is given annually to the University and its students in an effort to eliminate the critical shortage of elementary school teachers. Individual scholarships range from $25 to $130.

Butler University joined the members of the Columbia University Almuni Association of Indiana in the Bicentennial celebration of Columbia University, with a banquet at Atherton Center on the campus.

Bethany College
Bethany, West Virginia

The traditional Week of Devotion sponsored by the Student Christian Association of Bethany College was held in the Bethany Memorial Church prior to Easter. The theme was "Lest We Forget."

Honors Day, outstanding event of the

year at the college, was observed early in February. Students prominent in leadership and scholarship during the year were honored and recognized at a general convocation addressed by Dr. James Cannon, dean of the Divinity School of Duke University.

A recent speaker at the college and at the Bethany Memorial Church was Dr. Edgar DeWitt Jones, former minister of Central Woodward Christian Church in Detroit.

A new course for student nurses of the Ohio Valley Hospital in Steubenville, Ohio, has been set up at Bethany College. All work will be done in residence, and the nurses will be regularly enrolled in the institution. Bethany College has developed the cooperative nurses' training program with the School of Nursing of the University of Pittsburgh and the Francis Payne Bolton School of Nursing of Western Reserve University. The students will take courses leading to the degrees of Bachelor of Science and Master of Nursing.

Dr. Lester G. McAllister, assistant professor in the Department of Religion, has been appointed dean of students. Mrs. Winifred Webster, dean of women, has been named assistant dean, and both positions become effective in September.

School of Religion
Butler University
Indianapolis, Indiana

Robert S. Bilheimer, executive secretary of the Second Assembly of the World Council of Churches, gave a series of four lectures at the School of Religion on the general theme, "What Will Happen at Evanston?"

Another lecturer at the School was Dr. Negia Izzeddin, who spoke on "Renaissance of the Arab World" and related subjects. She is in the United States from Beirut College for a lecture tour.

The College of the Bible
Lexington, Kentucky

Kenneth W. Coy, Miss Marjorie Dysart and Elmer S. Stainton have been selected by The College of the Bible to represent the institution at the Third Triennial Conference of the Interseminary Movement to be held at Lake Forest College in August.

Dr. Robert Francis Johnson, associate professor of Old Testament, is one of some fifteen American professors chosen as a conference discussion leader. Delegates to the conference will attend some of the plenary sessions of the Second Assembly of the World Council of Churches.

The Spring Lectures of the College of the Bible were delivered by Dr. William Garrett West, minister of First Christian Church, Chattanooga, Tenn., on the general theme, "Barton W. Stone: His Struggle for Freedom and Christian Unity." Dr. West gave six lectures over a four-day period.

Transylvania College
Lexington, Kentucky

President Dwight D. Eisenhower was one of the speakers in connection with the three-day opening celebration of the one hundred and seventy-fifth anniversary of Transylvania College. He spoke on the campus on the afternoon of Friday, April 23.

This year's program opened a year's celebration, and other speakers included Dr. Charles Allen Thomas, an alumnus of the college and president of Monsanto Chemical Company; Senator John Sherman Cooper of Kentucky; the Honorable Henri Bonnet, French Ambassador to the United States; Dr. Colgate W. Darden, Jr., president of the University of Virginia; former baseball commissioner Albert B. (Happy) Chandler, an alumnus of the college; Dr. Homer A. Carpenter, Louisville alumnus; and Dr. Raymond F. McLain, former president of Transylvania.

Citations for distinguished service were given to a group of Kentuckians, alumni and Disciples of Christ. "Miss Transylvania" and "Mr. Pioneer" were crowned during the pageant, "Transylvania, the Star of the West."

Benjamin Franklin Lewis, since 1949 minister of the Bethany Congregational Christian Church in Rye, N. H., has been named head of the department of religion and philosophy at Transylvania College. He succeeds Jack M. Ervin who has become minister of the Lawrenceburg Christian Church, Lawrenceburg, Ky. He will begin his duties in September. He is a native of West Virginia and a graduate of the Transylvania class of 1943. He has his B.D. degree from The College of the Bible and his S.T.M. degree from Harvard University.

Dedication Held for New TCU Religion Center

Above is shown the interior of the Robert Carr Chapel in the new Religion Center at Texas Christian University, Fort Worth, Texas. The Religion Center was dedicated in May in connection with the seventy-fifth annual Texas Convention of Christian Churches. Dr. A. Dale Fiers, president of The United Christian Missionary Society, gave the dedicatory address. Thirteen leading churchmen were given honorary degrees.

Atlantic Christian College
Wilson, North Carolina

Dr. Travis Alden White was inaugurated as seventh president of Atlantic Christian College on Friday, April 30. The ceremonies were held in Howard Chapel where Dr. White gave his inaugural address. There followed a luncheon in the Hardy Dining Hall where the delegates were addressed by Congressman Brooks Hays of Arkansas. The college band under the direction of Dr. Millard P. Burt gave a concert in the afternoon which was followed by a reception for the newly inaugurated president.

Dr. White assumed his duties on August 1, 1953, coming from Lubbock, Tex., where he was minister of First Christian Church. He succeeds Dr. D. Ray Lindley, who became vice-president of Texas Christian University.

Atlantic Christian College was represented by eight students at the Grand Forensic Tournament held recently at Mary Washington College, Fredericksburg, Virginia. The college team was coached by Mrs. Doris C. Holsworth of the English faculty of the college.

Texas Christian University
Fort Worth, Texas

Enrollment for the annual "Literary Pilgrimage to Europe," sponsored by the university, will be limited to twenty-five students. The tour will sail from New York on June 28 and will return on September 3. The conductor is Dr. Estus C. Polk of the English Department. Eight European countries will be visited.

In cooperation with leading Fort Worth drama groups the drama division of the School of Fine Arts has announced the first annual "Horned Frog Community Summer Theatre" for June 27.

The fourth annual Texas Christian summer session in Mexico will visit Disciples of Christ missions in San Luis Potosi early in August. The study tour will start the middle of July and will spend two weeks at Monterrey Tech and a like period at Mexico City College.

Women and WORLD HIGHWAYS

Why I Am Sober

By DOROTHY FAUST*

WHEN I was a very small child I heard my mother say, "When Ed gets full of liquor, the horse that takes him home has more sense than he does." I decided then that I would never touch liquor because I wanted to be in possession of more than "horse sense."

At the age of twelve I saw the body of my girl friend's father slumped on a kitchen chair, a shotgun between his knees, blood all over the room, and a couple of bottles on the table. The mother was crying, "Liquor did it." Later, as a divorce investigator, I approached a home to which I had been called, a body stabbed through the heart fell out the door in front of me and a voice said, "They have been drinking and arguing all day." Several years ago I saw a young mother and her baby after they had been killed by an insane husband and father—another result of drinking.

Everyone's Problem

There would be no point in relating these incidents to readers of a Christian church periodical if liquor were a problem only to those of a certain socio-economic status or to non-churchmen, but the hand of the meter points to some in every bracket of life's chart. It seems to me that one who uses liquor refuses to look at cause, effect, or end results. Dropping responsibility, knowledge, and stability of character in order to meet a present desire, church men and women often imbibe on special occasions with no consideration for the destructive effects to themselves or others.

Special Occasions

For example, accompanied by an alcoholic acquaintance who had just been released from an Alcoholics Anonymous home, one day I stopped at the home of a group leader of a Christian Women's Fellowship. She greeted us with "Oh you arrived at just the right moment. Today is my birthday and we are celebrating a little. Won't you have a 'shot' with us?"

Another incident worth noting occurred when a business executive told my husband recently that in his church on Sunday morning it was hard to find ushers or deacons to serve whose breath was still not bearing strong evidences of their drinking on Saturday night. On another occasion, when an elder's wife was told that she and her husband were missed at church on Sunday, she answered, "Well, you know we are not drinking people and we never serve any liquor in our home; but Saturday night our company had its annual party and my husband had a few too many. Even one drink always leaves me with a headache, so we 'slept in.'"

Types that Most Need Help

None of these people believe now that they will ever be the failure, the chronic alcoholic, or the drunk on the dump. The line between types is very thin and motives vary with each individual, but I cite those that need help most:

The petty drinker who takes the drink to save face, afraid of being excluded or laughed at.

The polite, social drinker who likes it, but pretends not to, especially in his church circles.

The private drinker who takes the drink saying, "two is my limit," but sneaks out for a third, fourth, etc.

The promiscuous or periodical drinker who, on impulse to escape, gets drunk, unpremeditated.

Then of course the chronic, compulsive one who is a combination of all, kidding himself and all the time knowing the problem is there. The one nearest and dearest to him may have a deep concern but may understand less and hinder most, not intentionally, but because of inadequate knowledge to cope with the situation. This problem must be approached and corrected, just as any other medico-socio problem. This can be accomplished only by thorough, intensive psycho and religio-therapy.

Perchance someone might think that I, the sober one, have over emphasized or exaggerated at some point. I suggest you attend a Monday morning "screening" at police court to view those who have been in the "drunk-tank" over the week end and to listen to them cry out for help.

Each time I talk with an alcoholic I ask myself, "How do I happen to be the sober one?" Then I silently pray, "God, I must take on a deeper compassion to help those who are already caught by the devil's tempter, liquor."

Many of us so-called Christians, instead of being repulsed at damage done to bodies, minds and souls, fear to raise our voices against the use of alcohol, other than to make a few pious resolutions now and then. We probably agree that the use of alcoholic beverages is one of the major evils of our times, but we do not consider it is an illness to which we all may be susceptible. Most of us have aversions, fears and phobias which are not clear even to ourselves.

Drinking is sometimes a symptom of frustration or loneliness which makes persons potential chronic or acute alcoholics. These persons develop "screens" so that only a competent medical or psychiatric authority can help them.

Three Types of Christians

Finally, in summary I believe our churches today contain three types of Christians.

1. The total abstainer with compassionate understanding, who not only knows the story of the Good Samaritan but acts accordingly.

2. The abstainer who is the "dry drunk," who is not tolerant of anyone who does not meet his standards.

3. Those who drink now and then, who now have beer in the ice box and still think they can handle it. They are the potential chronic alcoholics faced with mental and medical illness which may not be curable. One of this type, when humiliated, excluded, angered, frightened, or put under great stress or strain, takes a drink. His "shadow" becomes the "reality." His negative becomes his positive. Fighting and hating are not sufficient, for when escape becomes impossible he becomes a murderer and maybe ends his life with suicide.

What Can We Do?

What can Christians do in a country where there are four million excessive drinkers and 60 per cent of the population are said to be occasional, moderate, or frequent drinkers?

Stop lecturing or professing, and demonstrate total abstinence. We must first recover an understanding of man's true goal in life. Forms, creeds, dogmas, and rituals of the church are not enough to meet this great need. We must get acquainted with the Master. We must set our own house in order. Clergymen, church men, and women must demonstrate total abstinence instead of professing temperance, before they can help "sheep who have strayed from the fold."

How far is the fellow with the bad tuberculosis cough from being a tuberculosis patient in a sanatorium? Only a matter of degrees. Is the syphilitic a potential menace to society? By the same token the man who plays with alcohol, the social drinker who thinks he can thus manage himself when he meets a crisis (like death in his family, bankruptcy or some such dramatic experience) becomes the gutter drunk. He may know many things about others, but little about himself. His only security from this problem and my only answer to why I am sober is total abstinence. As I look at a drunk I say, "But for the Grace of God and total abstinence, there am I."

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*Mrs. Floyd Faust, Columbus, Ohio, is the director of religious education of Broad Street Christian Church, where her husband is minister. For a number of years she did social work with the Columbus courts.

A Child Invests

We built a large ship of the line
  And added to our fleet.
We said: No matter what may come,
  Our navy can't be beat.
But now the dreadnaught useless lies,
  Completely obsolete.

A child in faith brought his small gift
  To print the sacred page,
God's word that moves in silent power
  As battles fiercely rage.
The child chose that which will abide
  And grow, from age to age.

—GEORGE E. MILLER

Nashville, Tennessee

The photo above shows Miss Ann Mullin at a desk in the library at the Missions Building in Indianapolis, reading *Ambassador's Report,* a recent volume by Chester Bowles.

A missionary must keep up on India for field trips today, because

People Are Asking Sensible Questions

By LOUISE MOSELEY*

ABOVE, Miss Mullin greets Mrs. Laura Rusher (left) after speaking at the Sunday morning service in the Elnora, Indiana, Church. Marion Hopkins, minister, is at right.

BELOW, two Indiana farmers, Owen Rader (left) and Roy Quilliam, examine a replica of a primitive Indian plow shown by Miss Mullin at the Elnora Christian Church.

EVEN after spending thirty-two years in India a missionary must continue to read about it in order to keep up on that rapidly changing country, declares Miss Ann Mullin who returned to the United States in the winter of 1952. Miss Mullin went to India with The United Christian Missionary Society in 1920 and for more than three decades carried on an evangelistic program among women, chiefly at Damoh.

Not to return to the field, due to health reasons, Miss Mullin is continuing her missionary service in America by speaking in district conventions, youth meets, schools of missions and summer conferences. Within the past year she has visited in more than seventy churches from Texas to Virginia on assignment from the field desk of the United Society.

Because many Americans are keeping posted on current happenings in Southeast Asia, the missionary who goes out to speak about such countries as India cannot rely wholly upon past experience, Miss Mullin has discovered. Having operated a lending library as part of her mission service at Damoh, she maintains a lively interest in current books such as *Ambassador's Report* by Chester Bowles and periodicals such as *Adult Literacy Bulletin* and *India News.* In the United Society's audio-visual studio she frequently views recent films and slides on India, selecting those which she can use in her field trips.

Deputation work, as church visiting is often called, takes on a warm, human aspect in Miss Mullin's reports following her field assignments. "The people asked an abundance of sensible questions about India," she wrote of one discussion period in a school of missions.

After one particularly pleasant series of visits when children's church school classes had shown unusual interest in the Indian artifacts which Miss Mullin had shown them, and young people had queried her at length about Asia, she reported, "I think that I am assigned to the best churches. People are so friendly and hospitable, so thoughtful and kind."

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*Mrs. Moseley is director of interpretation for The United Christian Missionary Society.

Echoes— *from Everywhere*

Missionary to Philippines Performs Unusual Task

FILIPINOS roar with laughter as they recall a curious episode in the history of Philippine speeches in one of our Tagalog churches. Samuel Catli, a Filipino from the north who spoke only Ilocano and English, was unable to address his own Filipino brethren in their native tongue, so he spoke in English.

But many of the older Tagalogs could not understand him. So Allen R. Huber, former missionary with The United Christian Missionary Society who had immersed himself in both Ilocano when he served in the north and Tagalog when he served later in the south, interpreted for Mr. Catli.

The Tagalogs recall it still with bubbling delight—an American translating between Filipinos! It is no great surprise that Allen R. Huber also has their hearts.

—DWIGHT E. STEVENSON
Manila, Philippines

Mexican Churches Plan Institutes

We will have four institutes this year in our Disciples of Christ mission field in Mexico. These institutes are to teach our congregations and preachers more about the work in our churches.

The first one was held last January in Los Remedios and was for teachers of vacation church schools. The second was in Los Nogales and was for Sunday school teachers. The third, to be held at Pabellon in July, will be for laymen and lay preachers who want to know more about preaching. The last one will be in Aguascalientes during the second week of October, and it will be an audio-visual aids institute.

—ARTHUR C. ANDRADE
Mexican Mission Newsletter

School Year Ends in Congo

The school year has ended for thousands of boys and girls of the Disciples of Christ Congo Mission. What a busy time those in charge of schools had! When the tension of examination times was over, we checked exams, checked grade averages, and filled in certificates for those who had been graduated and slips for those who would go to the home village for school vacation.

Then there was the excitement of preparations for graduating exercises. Students decorated the main church building with palm branches and bright flowers. Then the big morning came and it was raining! Everyone waited at home, for very few had raincoats and nearly all the graduating class had white shirts and shorts and new shoes for the occasion. When the rain stopped they came from their homes and the long-planned program began.

—LUCILLE MCMILLAN
Coquilhatville, Belgian Congo

Disciples Chaplain Honored by B'nai B'rith

Disciples of Christ Chaplain (Major) Robert W. Tindall, 25th Air Division (Defense), McChord Air Force Base, Washington, has been selected as a co-winner of the "Four Chaplains Award" presented annually by the Alexander D. Goode Lodge, B'nai B'rith, New York.

A letter from Chaplain (Brig. Gen.) T. P. Finnegan, USAF, Deputy Chief of Air Force Chaplains, to the commander of the Air Defense Command at Ent Air Force Base carried this paragraph:

"Inasmuch as this reflects great credit upon your command as well as the United States Air Force, it is suggested that appropriate ceremonies be planned for the presentation of the award."

Citing two instances of "devotion to duty in the highest tradition of the Air Force," the citation continues with this statement:

"Chaplain Tindall's outstanding achievements in the rehabilitation of airmen in the 25th Air Command (Defense), McChord Air Force Base, Washington, have been remarkable. Under his influence and guidance all Airmen have demonstrated exceptional conduct. His serenity and practical wisdom in the face of adversity, when circumstances tended to promote fear and discouragement among others in working out the most difficult personnel problems, are preeminent. His undying devotion to duty has been immeasurably helpful in maintaining the present high state of morale in this Command, the 25th Air Division (Defense)."

—*The Disciple Chaplain*

Puerto Rican Disciple Aids World Council

Fernando L. Rivera, Disciples of Christ youth leader in Puerto Rico, was in New York City recently to assist the youth department of the World Council of Churches in the planning of a work camp in his own country. Mr. Rivera renewed his acquaintance with Puerto Rican friends during the latter part of April while he was visiting the New York offices of the World Council. He preached at an evening service in a Spanish-speaking Christian church in Brooklyn.

Mr. Rivera's earlier visit to the United States will be remembered by many young people. He was a fraternal delegate to the International Christian Youth Fellowship Commission meeting in Champaign, Illinois, in August, 1951.

Skyways Tours to Visit Island Missions

WOULD you like to fly over the blue Caribbean Sea and stop off long enough in Jamaica and Puerto Rico to become somewhat acquainted with people who live on these colorful and historic islands?

The Purposeful Tour Committee of The United Christian Missionary Society plans to conduct two tours to these islands in connection with the International Convention assembly in Miami, Florida, October 25-31. Any and all men and women, young people and children attending the convention are welcome to join either tour.

SKYWAYS I group leaves Miami on October 16 and returns on October 25, in ample time for tour participants to prepare to attend the first session of the convention. SKYWAYS II leaves the day after the convention closes, on November 1, and returns to Miami on November 10.

These tours are designed to give participants opportunity to visit Disciples of Christ missionaries, national workers, and many other friends; to worship in the churches; and to observe the program of work in Disciples mission institutions. Scenic and historic wonders will be observed along the way. The approximate fare is $280, including all travel, overnight accommodations, meals, landing permits, and sightseeing fees.

Persons interested in one of the island tours should write to Miss Katherine Schutze, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis, Indiana. She will mail an itinerary and application blank. Each group will be limited to thirty persons and early registrations are in order.

Visitors to Puerto Rico often see these roadside fruit stands. Below, Disciples missionary Garland Farmer makes a purchase.

Missionary Worship Service

Theme: *"What Is the City, But the People?"*

JULY

Cities of Refuge

NOTE: *As a leader of group worship, prepare the group for the theme of the worship and study with an interest center. You might use: (a) a miniature of your community on a flat, 18" x 22", with created or commercial figurines to represent the racial peoples who live there, locating them in their respective areas. Tilt the model for best visibility. Place a small (home size) Bible to one side. Or, (b) the picture, "Christ Mourns Over the City," by Paul Flandrin. Secure reproductions from Braun & Co., 325 Madison Ave., New York, N. Y. Display on an easel, softened by draped velvet. The service may be used without visual aids.*

MUSIC: "Hail the Glorious Golden City" (1st stanza), instrumental, recorded, or hummed by the group. *(Christian Worship: A Hymnal,* 488)

CALL TO WORSHIP:

O you whom God hath called and set apart
To build a city after his own heart,
Be this your task—
To fill the city's veins
With the red blood of friendship;
Plant her plains with seeds of peace:
Above her portals wreathe greeting and welcome:
Let the air we breathe
Be musical with accents of good will
That leap from lip to lip
With joyous thrill:
So may the stranger find upon the streets
A kindly look in every face he meets;
So may the spirit of the city tell
All her souls within her gates that all is well;
In all her homes let gentleness be found,
In every neighborhood let grace abound,
In every store and shop and forge and mill
Where men of toil
Their daily tasks fulfill,
Where guiding brain and workman's skill
Are wise to shape the product
Of our industries,
Where treasured stores the hands of toil sustain,
Let friendship speed the work
And share the gain,
And thus,
Through all the city's teeming life,
Let helpfulness have room
With generous strife to serve.

—WASHINGTON GLADDEN

HYMN: "Hail the Glorious Golden City," stanzas 1, 2. *(Christian Worship: A Hymnal,* 488)

SCRIPTURE: Numbers 35:1-13

MEDITATION: Our Scriptures tell us that Moses was bid to establish six cities for refuge for the people of Israel and for the stranger and for the sojourner among them. These were to be areas where peoples would find dwelling, economic security, and refuge. Today there is a tendency for people to live in cities for the same reasons as did the peoples of Moses' time. They come for individual freedom, shelter, opportunity, enterprise—and even for sanctuary.

This trend poses economic, social, brotherhood, and spiritual problems. As professed Christians, actively engaged in the work commissioned unto us by our Lord and Savior, we are aware of the opportunities of making the "Good News" factual with those among whom we live. A "city" is a fascinating, tremendous laboratory, a fallow field, "white unto the harvest."

In this last half of the twentieth century we find ourselves facing unusual social situations and conditions which create the need for new strategy in meeting the problems we recognize. Paul Flandrin graphically portrayed the problem in his painting "Christ Mourns Over the City." Dr. Albert E. Bailey in his book *The Gospel in Art* clearly exposes the message of Jesus' social gospel as conceived by the French artist.

Christ stands on Olivet. Jerusalem, lying before him, has dissolved in a mist, and in place of the frowning city wall rise compact tiers of tenements. There is the murk of smoke and reek of steam. Through the gloom come the pulse-beats of air-hammers. The temple of the Living God is lost in the murk. Some new god is being worshiped here. The domes and towers of great cathedrals show, but they stand deserted. No lights gleam from them; if there is organ music no ear hears but God's. The people are not thronging thither for the Bread of Life. They are tending their hammers, still fighting for the bread that perishes, still hating one another like the monsters of the pre-Adamic age.

Still our Lord stands motionless above the city, contemplating, poring over the sights and sounds that strike upon his soul. Where are his disciples? Have they given up in despair preaching love and good will—"Thou shalt worship the Lord thy God, and him only shalt thou serve!"—"Thou shalt love thy neighbor as thyself"?[1]

We know there are some in the great city who care, but the urgency of the love on our Master's face urges each of us to greater efforts to bring his love to all who dwell there. Wherever there are cities throughout the earth, "there is pulsing, throbbing discontent" which only our Master's love can heal.

PRAYER: Our Father, imprint upon our hearts that in creating thou didst "Make of one blood all races of men." Grant that we may open our eyes, our minds, and our hearts to these thy children, and make of our cities truly "Cities of Refuge." Amen.

HYMN: "Hail the Glorious Golden City," stanza 3. *(Christian Worship: A Hymnal,* 488)

CALL FOR OFFERING: Strive for peace with all men, and for the consecration without which no one will see the Lord. *(Hebrews 12:14)*

PRAYER OF DEDICATION: Father of mankind, accept the gifts we place on thine altar for the service they can render and as tokens of our renewed dedication to thy kingdom of love for all men. Amen.[2]

—MRS. RUSSELL E. PALMER

[1]Condensed from *The Gospel in Art,* by Albert E. Bailey. Copyright the Pilgrim Press. Used by permission.

[2]From *Christian Worship: A Service Book,* G. Edwin Osborn, ed. Used by permission of The Christian Board of Publication, publisher.

Church Gifts Announced

CHURCHES from Italy to Indonesia and from Canada to South Africa gave $650,330 to Holland following the disastrous floods of February, 1953. The final figures for church gifts were reported in Geneva recently by the Department of Interchurch Aid and Service to Refugees of the World Council of Churches.

European churches alone gave a record total of $243,730 for the relief of suffering flood victims. This is the first time since the war that European churches have surpassed American church gifts which in this instance totaled $233,150. Canadian churches collected $154,050, and churches in other parts of the world collected nearly $20,000.

In Memoriam

Ronald G. Lacock, Mar. 31, Los Angeles, Calif. He leaves his wife Elizabeth, president of the Business Women's Group and Historian of McCarty Memorial Church. Also surviving are a son, a daughter, and two grandchildren; his brother Claude, and three sisters: Bertha Beauchamp, retired missionary to Puerto Rico and the Yakima Christian Mission; Grace Lacock on the staff of the Filipino Christian Church, and Mabel Lacock, all of the Los Angeles area.

Mrs. Adah J. Crum, March, Wichita, Kans. Member of Central Christian Church. Survived by her husband, W. I. Crum; four sons, Dr. William F., Lewis R., and Charles K., of Wichita, Edgar A. of Oceanside, Calif.; one daughter, Mrs. Juanita M. Smith, Springfield, Ore.; a sister, Mrs. Emma Butler, Chicago, and four grandchildren.

Mrs. Howard Legge, Mar. 31, Bloomington, Ind. Active in First Christian Church for more than 50 years. Gave generously of time and talents to the church and community projects. Past president of C.W.F. and missionary chairman for many years.

Mrs. John Gosney, Mar. 30, Butler, Ky. One of the best loved and most loyal members of the church. Active in all activities, including Sunday school and C.W.F. She had been treasurer of the church. Age 91.

For Adult Mission Study

THEME
The City

JULY

"Unto the Least of These"

WHEN he drew near and saw the city he wept over it saying, 'Would that even today you knew the things that make for peace!'" *(Luke 19:41,42)* Luke was referring to Jesus weeping over the city of Jerusalem in the first century. Yet were Jesus living in the present world, we are sure he would walk the streets of our cities and exclaim of the people rushing by, "Would that even today you knew the things that make for peace!"

For indeed the city is one of the greatest mission fields today. The people seek false gods, driven by the forces of materialism and secularism. The things that make for peace—the spiritual forces—are ignored or overlooked. Thus it is important that we look frankly at the city as a mission field and concentrate our efforts on "giving the city a soul."

To Open Our Eyes

Several pieces of material have been prepared to clarify our thinking of the city as a mission field and to open our eyes to the factors of city life that contribute to its paganism.

The interdenominational study text, *Man and God in the City,* written by Kenneth Miller, contains much background material for your thinking of the needs of the city, as well as many stories and specific examples of the church at work in this field. Every program leader should encourage every member of the group to read it, too.

Then there is the pictorial booklet *Look at the City.* Through revealing pictures and script the reader sees the influence of city life upon the individual. This booklet is good supplementary material.

Looking for some interest catchers and short articles to begin discussion or to conclude a point? Use the digest-type book *When—Your Home Is in the City.* This is a companion volume to *Now, How!* and *Who?.* (Incidentally, if you have copies of the other three volumes, you will find pertinent articles in them to supplement your programs in this study of the city.)

If your group likes to read fiction, then give them the book *They Live in the City.* This is a story of teen-agers who discover the needs of their community, but it presents a good picture of city life and will hold the interest of adults as well.

There are some good visual aids to accompany this study, too. *City Story* is a film depicting a church in a changing community. *First Church Serves Its Community,* a filmstrip, will also help to form a basis for discussion on the type of program a city church should provide, and will give guidance to churches seeking to serve their communities. The filmstrip *Dick's Discovery,* although prepared especially for youth, will be usable by adults. *Jimmy Finds City Friends* is a filmstrip based upon the service rendered by All Peoples Christian Church and Community Center.

Brotherhood Publications

Be sure to watch WORLD CALL and *The Christian-Evangelist* for articles relating to the theme of "The City." In this issue of WORLD CALL be sure to read the article by Warren Grafton entitled "The City Is a Mission Field." Watch coming issues of WORLD CALL for pictorial stories and other articles of interest concerning cities and city churches.

The Christian-Evangelist contains many news items in every issue concerning city churches. These items may be of interest as you discuss types of city churches and their programs. In addition, the editors of this weekly publication have planned a series of feature articles relating to the study theme. The first, telling about the Vine Street Christian Church in Nashville, Tennessee, appeared in the May 19 issue. Save these articles for use with the programs in which many of these churches are discussed.

Worship Services

The worship services to accompany the study of "The City" have been prepared by Mrs. Russell E. Palmer of Fort Wayne, Indiana. Mrs. Palmer is the wife of the minister of a city church. More than that, she is the state worship chairman for the Indiana Christian Women's Fellowship. Her spirit of deep consecration and devotion is reflected in her personal life and in her worship services.

The services follow the general theme, "What Is the City, But the People?" a quotation from Shakespeare. The first service is entitled "Cities of Refuge." It appears on another page in this issue. It may be used without the picture, "Christ mourns over the City."

Long Range Program Emphasis

The first program in this series centers on the Long Range Program Emphasis, "The Church and Minority Groups." In this program we take a look at the various groups of minority peoples living in the United States and Canada. Special emphasis is given those whom we seldom remember as minority groups. They are the immigrants, refugees, and foreign students.

The picture on this page shows the nine German high school students who have been living in homes of Disciples while studying in America in 1953-54. These young people have been studying not only our academic subjects, but our customs and way of life as well. In addition, while they are here they contribute to our understanding of their country and their way of life. This is truly one of the best means of fostering international understanding and good will. It is missionary education in action.

The program for this month cites excerpts of letters from two of these students. Another writes: "I have been already settled in my new family and I am so glad to live with these nice people. I don't know how I can ever repay their friendliness and great hospitality. Also, in the big Williamsport High School are very many new events and experiences waiting for me."

This program on the ministry to minority groups should provide stimulating discussion. Make use of material in the pamphlet *The Church and Minority Groups,* prepared especially for this emphasis. Presidents of Christian Women's Fellowships received a copy of this pamphlet in the summer issue of *Guideposts.* Additional copies may be secured from Sales Literature, U.C.M.S., price to be announced.

The nine high school students from Germany pictured here have helped to enrich the Disciple homes and the communities in which they have been studying during the school year.

Youth and Missions

The City—Invitation to Explore

HOWEVER you decide to approach the study of this home missions theme for 1954-55—whatever your relation to that mixture of glamor and squalor, of crowds and loneliness, of opportunities and disappointments, which is the city, sooner or later you will plan a tour. For there is much to see. It may mean chartering a bus to spend a few hours visiting an institution like All Peoples Church and Community Center in Los Angeles, Mexican Christian Institute in San Antonio, or The Church of the Chimes in Van Nuys, California. You may decide to go exploring in your own community to weigh your own church's program with an eye to determining whether that program is meeting the needs of those within reach of its influence. Your traveling may be done through the pages of fascinating new books, or on the screen, as films are shown depicting the city in a new light.

In the mind's eye of your youth group, perhaps, the city is somewhat like a jigsaw puzzle, with its crowded streets and buildings—factories, office buildings, department stores, schools, museums, churches, places of amusement—a jumble of parts. But most of all, the city is people. Somehow the pieces must fall into place to form a picture in which the church is at the center, hearing with understanding ears the noise of the city but feeling with its heart the unuttered cry of the people on the crowded streets, ever widening the circle of those who care.

All youth are involved in this mission of the church, even those who live far from the big cities. So dependent are we on one another in this complex life of ours that youth in rural churches may not say, "This is not our concern." So large is the problem of the city's needs that only by working together may we accomplish the task before us.

Travel Guides and Transportation

All the preparation and planning necessary for any tour is essential for this one. You must know where to go and how to get there. New materials are your travel guides, your means of transportation.

Open the little book *WHEN—You Live in the City,* for instance. You will find true stories and brief articles skillfully selected to present an over-all picture of the city as a mission field. There will be boys and girls, men and women whom you'd like to know—Steve, for example, who traveled a long way from "street comber" to champion boxer of the "gang" at The Church of the Saviour, or some of the leaders who work as "talent scouts" to discover and help people like Steve find their places.

Look for stories of churches—big churches, little churches—the church which remained "swell" in the opinion of its congregation because the one across the street took all the "unwanteds"; the mission church which a youth group repainted and renovated to help a young minister begin a new program.

You may find described on its pages your own church or a particularly interesting community center which you'd like to see. Perhaps, like Elizabeth Anderson in the junior high reading book, *They Live in the City,* you may say, "Our junior high fellowship money goes to Friendship Center—don't you think we should know more about where our money goes?" And after you have made a tour and investigated that angle of the situation, you may find that more is needed than money. Chances are your gang will soon be involved in a lend-a-hand project in a place where cleaning and painting needs to be done, or in a see-the-mayor-and-the-Rotary-Club-president in a town where there is a forgotten community.

A new film, *Dick's Discovery,* is suggested as an excellent beginning for exploring. There's a movie, also, *City Story,* which costs more, but which could be managed if another group in the church were interested in sharing expenses. The Youth Guides on The City present numerous, enticing ideas for learning and serving. Units in *FELLOWSHIP* and *PM Pack* give enlightening programs. *CYF Studies*—and *Chi Rho Studies* provide related suggestions for study, recreation, service and worship. And speaking of service, there's your CWFF packet waiting for your use!

Happy traveling to you!

—LOUISE BROWNING

WORLD CALL

Wanted

Treasurers of youth and student groups who will mail all missionary money before the end of the Christian World Friendship Fund year, June 30. You can remind your treasurer.

Beyond Goal

The CYF of Madison Avenue Church, Covington, Kentucky, has reached its $150 Christian World Friendship Fund goal and has pledged $115 towards the dining hall at Jarvis College. Two years ago Madison Avenue youth gave $100 for CWFF; last year, $125. Goody Moore, director of youth work, commends individual pledging, the weekly offerings to reach goals.

—CHARLES C. MILLS

O Jesus, Master,
when
today

I meet
along the
crowded way

My burdened
brothers—
mine and thine—

May then,
through me
Thy spirit shine.

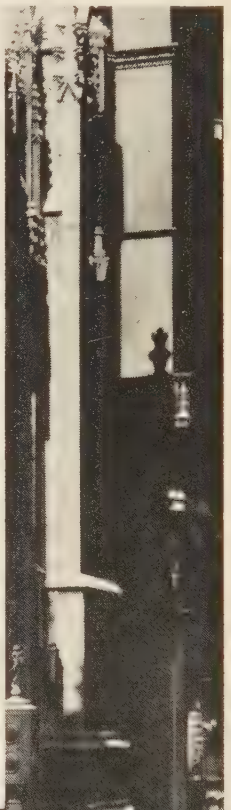
Then give our
hands
a touch divine,

And to our
voices
tones
like thine,

As side by side
we onward go—

Nor need
each other's
names
to know.

—CHARLES S. NEWHALL



A People Remember

Former Missionary Returns to the Philippines

By DWIGHT E. STEVENSON*

THE plane from Honolulu was due in Manila at 3:15 Sunday afternoon. People began to arrive at the Manila missionary residence two hours before that time. They came on foot; they came by "jeepneys"; they arrived singly and in groups. Some came from as far away as Pangasinan, 100 miles to the north. Scores had gone directly to the airfield.

Miss Edith Noffsinger, supervisor of adult education in Hawaii, was returning to the Philippines where she had served as a Disciples of Christ missionary from 1924 to 1932.

This was no ordinary reception committee that planned to throng to the airport on that Sunday afternoon last February. It was a demonstration of gratitude; it was memory come alive and made visible. As the people waited they reminisced.

"She is a big woman," one Filipino woman said. "She had a stern face, but we knew she loved us."

"Yes," another replied. "Remember how she used to come to us in our dormitory and talk to us?"

"She was a real friend. When we had trouble we went to her."

"And how she would go! She drove a Ford, an old Model T," said the first speaker, bracing herself in the pose of a determined driver. "She went all over the provinces. She always took several of us along—young people, Bible women and pastors."

"Yes, and if something went wrong with the Ford, she got out a straw mat which she carried, rolled it under the car and went to work, while the rest of us, knowing nothing about an automobile, stood helplessly by."

"And as she worked she talked—not about the car, but about the church and our plans for the next town."

"She was a real he-woman!"

When Edith Noffsinger did arrive that evening and was whisked away to Paco Memorial Church to a crowd that filled the pews, the aisles, the doorways and the open windows, we saw before us a woman in her late fifties; strength of character, warm interest in persons and keen intelligence radiated from her. We had been in the Philippines less than six months. If we ever doubted that a missionary could in a short time leave a lasting impression on a human heart, what we witnessed in the next hour and a half dispelled all our doubt and filled us with a kind of silent, triumphant singing.

Pastor Spoke

The pastor of the Paco church spoke. He had been a little boy in one of Miss Noffsinger's Sunday school classes. Poet Timoteo Baylen read an original poem in Tagalog, composed just for the occasion. His whole family of poets and musicians trace their Christian beginnings to her. One of our elder Filipino Christian statesmen spoke; he had worked side-by-side with her in evangelistic forays into the *barrios*. The young people sang; they had never seen her, but "Miss Noffsinger" had been a household word in their families all their lives.

Later, the honored guest turned the honor about-face when she garlanded 22 young women with leis—fresh from Honolulu—one garland for each year since 1932, when she had been recalled as a missionary during the depression. And the 22 young women were daughters of Miss Noffsinger's "girls," whose lives she helped mold during eight years of missionary work from 1924 to 1932.

As we made the rounds of the churches on the following Sundays the same drama was repeated—in Cavite, in Cainta, all through the Tagalog section. The churches overflowed. And after the service old and young thronged around the returned missionary. Those who introduced themselves had three kinds of things to say:

"Remember me? I was in your Sunday school class in Tondo."

"I am the son of the late Pedro Banda. I have never met you, but my mother always speaks of you."

"I am the grandchild of the late Teodoro Valenzuela."

Quick Reaction

To these remarks Miss Noffsinger had a quick reaction. "It's so good to see the second and third generation," she said. "They are proof that the work we did years ago has lasting power." At Tondo, in the center of Manila's heartbreaking slums, it was the same. Of the crowd that packed the tiny store-front chapel, only four of the older adults had been in the Tondo church when Miss Noffsinger led them; but the chapel was full. The new generation is coming on, strong.

"Some of our best leaders through the years came out of Tondo," she reminisces. "Right out of the slums. I think the same thing is still happening."

Wherever she spoke, the thing that surprised and delighted her Filipino audiences was the fact that Miss Noffsinger could converse with them and address them in their own Tagalog language. At the very beginning of her work in 1924 she saw that no missionary could ever hope to get close to the hearts of the people unless she spoke to them in their own mother tongue. Although English is spoken everywhere over the Philippines, more generally than the 87 dialects, it is the second language, learned for the schools, and is always spoken with a sense of strain. Tagalog is the language of the homes, of the churches, of friendly conversations, and even of the business gatherings of the Disciples of Christ in southern Luzon.

"Language of the Mind"

"English is the language of the mind," Filipinos tell us. "Spanish is the language of polite society, spoken by the aristocratic and elite. But Tagalog is the language of the heart."

Edith Noffsinger learned well the language of the heart when she first came to the Philippines thirty years ago. But how did she keep it alive all these twenty-two years since her farewells were said at the Manila harbor? She kept the Tagalog translation of the Bible. There was an occasional conversation with Filipino immigrants to Hawaii, thousands of whom are there, and some of whom are Tagalogs.

(*Continued on page* 42)

*Dr. and Mrs. Stevenson served in the place of Dr. and Mrs. George Earle Owen in the Manila station of The United Christian Missionary Society from October, 1953 to last April.

At left is a photo of the Paco Memorial Church in Manila where Miss Edith Noffsinger was taken after her arrival at the airport. Here a crowd came to see the Disciples of Christ missionary who had served in the Philippines from 1924 to 1932.

CANADIAN Churches of Christ will have three representatives at the Evanston Assembly of the World Council of Churches in August. O. W. McCully, General Secretary, is the official delegate; H. B. Stainton is the accredited visitor; and Miss Ruth Edwards is the youth delegate.

———

A retreat for Disciples of Christ chaplains serving in the central area of the United States was held at Athens, Tex., April 20-23. The retreat was sponsored by the Committee on Military and Veterans Services of the Disciples of Christ. About 20 chaplains took part in the retreat program and several civilian pastors spoke to the group.

W. A. Welsh, Dallas, Tex., Edward Moreland, Cincinnati, Ohio, Howard J. Johnson, Fort Worth, Tex., Carl M. Boyd, Indianapolis, director of chaplaincy services for the Committee, and Willard M. Wickizer, Indianapolis, executive secretary of the Committee, were among the retreat leaders.

———

Word has been received of the death of Miss Nora Darnall at Valparaiso, Ind., on Apr. 17. Miss Darnall, who had been a teacher in Valparaiso schools for a number of years, was formerly employed by The United Christian Missionary Society where she served as children's worker in the missionary organization department and as editor of *King's Builders,* predecessor of *Junior World.*

Miss Darnall was a close friend of Miss Anna M. Clarke, former director of Christian education in Indiana, who died in June, 1953.

———

Mrs. B. R. Curtis, mother of Frank A. Rose, president of Transylvania College, Lexington, Ky., died in Meridian, Miss., on Apr. 21 after a series of strokes. Services were conducted in Meridian.

———

Darrell K. Wolfe, of Centerville, Ind., has been appointed director of The Bethany Press, according to an announcement made by Wilbur H. Cramblet, president of the Christian Board of Publication. A graduate of Bethany College and Yale Divinity School, Mr. Wolfe has held pastorates in Connecticut and Pennsylvania. For the past two years he has been employed by the Curtis Publishing Co.

Mr. Wolfe's new work which began on Apr. 1 is to organize the Bethany Press Department and to establish an editorial and sales force.

———

Willard Morgan Wickizer, Jr., was married to Miss Lorene Davidson at the First Christian Church, El Paso, Tex., on Apr. 22. Mr. Wickizer is the son of Willard M. Wickizer, executive secretary of the division of home missions of the United Society.

———

Word has been received of the award of the Navy Commendation Ribbon and Pennant to Chaplain (Lt.) James Rex Smith, formerly a national director in the department of resources of the United Society.

———

A son, David Arthur, was born Mar. 27, 1954, to Mr. and Mrs. Keith Hall, missionaries to India with the United Society.

———

Carl M. Boyd, director of chaplaincy services for the Disciples of Christ, is visiting chaplains in the Pacific Area in May and June. Mr. Boyd left Seattle, Wash., on May 11. He will visit Alaska, Japan, Korea, Okinawa and the Philippines before his return to the United States.

———

Mr. and Mrs. Mark Rutherford of Indianapolis, Ind., left the United States on May 21 to spend a period of 3 months with the Churches of Christ in Australia, New Zealand and Tasmania. The Federal Conference of the Churches of Christ is sponsoring their trip.

Mr. Rutherford is assistant secretary of the department of men's work of the United Society. He will aid in the organization of men's groups and Mrs. Rutherford will speak in women's conferences.

———

CORRECTION: WORLD CALL regrets that an error was made in Miss Ann Mullin's address in the Directory of Foreign Missionaries in the March issue. Miss Mullin, a missionary on extended leave of absence from India, lives at 357 So. Downey Ave., Indianapolis, Ind.

Students Help Clear Away Debris of Jarvis College Dining Hall

Disciples students from 11 colleges in Texas attended a 3-day work camp held at Jarvis Christian College, Hawkins, Tex., in March. They put in six hours of work clearing away the ruins of the dining hall at Jarvis which burned down last December. (See picture at right.) In addition the students worked on the farm, painted benches, raked leaves, did kitchen duty and helped serve meals. Dr. Cleo Blackburn, Jarvis president, addressed the students on some great themes of Christian faith and practise.

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Hospital Serves Christian Cause

By ADELE BOWER*

AT Kinugasa Hospital in Japan the Disciples of Christ have one of the most active hospital evangelistic programs I have ever seen. We have a full-time chaplain, Fusao Nakajima, who is also pastor of the hospital church. Under the leadership of Mr. Nakajima we have daily worship services for the entire staff.

Since each doctor at the hospital is a Christian, each in turn brings the devotional message at chapel services. The nurses also assist in these by reading the Scripture, leading in prayer and announcing the hymns. By means of a loudspeaker system each patient and each employee too busy to attend is able to participate in these services which are held at 8:30 every morning.

In addition to this, there is a program sent to the maternity ward each morning which combines religious education and health education, with the cooperation of the doctors. The continuation of these programs has been showing results in the rise of interest being shown in these two areas by the new mothers.

*Miss Bower is a missionary to Japan with The United Christian Missionary Society.

Every afternoon there is a religious educational program to all the patients. The pastor finds time to visit each patient about once a week to talk about Christianity. He also finds time to edit a small paper called *Friend* which is especially for hospital patients. The paper contains articles and letters written by patients in this and other hospitals who have found strength in Christianity to help them through their illness.

Friend is distributed to hospitals and individual patients throughout Japan. Mr. Nakajima, the editor, also finds time to conduct Bible classes, with the help of other interested pastors in the area, in various hospitals in this prefecture. He works not only with the patients but also with the nurses in these hospitals.

In addition to these things which are mentioned, each staff member contributes a Christian attitude toward the patients. This has won for our hospital a reputation of giving kindly service to the patients.

New Opportunity

The purpose for founding this hospital was to create a new evangelistic opportunity. That this is being done is evidenced by the growing interest in Christianity in this part of Yokosuka, the growth of the hospital church (which was founded about six months after the beginning of the hospital), and the general reputation which the hospital apparently enjoys in this area.

One example of this is the girl, Keiko Noguchi, who helps me here in my own home. Before being a patient in our hospital about two years ago, she had no idea of what Christianity really was. She had heard about it, but when she was a patient and heard the daily religious programs come into her room, she began to realize that this was something which she wanted to know more about. She became a Christian and took work at the hospital in the X-Ray department. She is now an enthusiastic Christian and is one of the most active young people in our Sunday school, youth group and the church.

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Churches
Sunday Schools
Women's Fellowships
Men's Fellowships
Youth Groups

YES—EVERY ONE WHO MADE ANY KIND OF CONTRIBUTION TO OUR WELFARE DURING THE YEAR.

YOUR OTHER FAMILY shall always count YOU as our friends and shall remember you daily in OUR prayers.

MAY THE LORD BLESS YOU—and MAKE YOU A BLESSING TO OTHERS!

YOUR OTHER FAMILY
in 15 NBA Homes of

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH
16th Floor, Landreth Building St. Louis 2, Missouri

A People Remember

(*Continued from page* 40)

Just before her present trip, Miss Noffsinger said, she spent her last waking hours each day as she waited for sleep to come, making herself say over and over the common phrases and expressions.

"Let's see, how do you say it in Tagalog?" she questioned herself, and being a merciless school teacher she would not let herself go until she had an answer. Thus she came back to her friends after twenty-two years, as she had come to them in the beginning thirty years before—and in the profoundest sense—speaking to them in the language of the heart.

Book Chat

(*Continued from page* 18)

BERNARD Eugene Meland is endeavoring a reconstruction of liberalism. This is the motive for his ample volume, *Faith And Culture*. He is trying to develop a neo-liberalism which must take account of certain disciplines which grow out of cultural anthropology, depth psychology, and the new metaphysics. There is one remarkable chapter in this book on the place of faith in society and the creative energy developed by a social order through religion.

W. NORMAN Pittenger has written a little book of 67 pages as a reaction to the Kinsey Report on sexual behavior. He calls it *The Christian View of Sexual Behavior*. The five short chapters deal with the nature of man, the mystery of sex, the meaning of chastity, the doctrine of original sin, and self-control in relation to sex. It is a high-minded discussion dealing frankly with the question of sex and will be a good antidote to those who may have a disposition to solve the problem as Kinsey does—by statistics.

Books Mentioned in Book Chat

CHRISTIANITY, DIPLOMACY, AND WAR, by Herbert Butterfield. New York & Nashville. Abingdon-Cokesbury Press. 125 pp. Price $1.75.

WAR, PEACE, AND THE CHRISTIAN MIND, by James Thayer Addison. Greenwich, Conn. Seabury Press. 111 pp. Price $2.00.

THE DILEMMA OF CHURCH AND STATE, by G. Elson Ruff. Philadelphia. Muhlenberg Press. Price $1.50.

FAITH AND CULTURE, by Bernard Eugene Meland. New York. Oxford University Press. 230 pp. Price $3.75.

THE CHRISTIAN VIEW OF SEXUAL BEHAVIOR, by W. Norman Pittenger. Greenwich, Conn. Seabury Press. Price $1.50.

Stone and Unity

BARTON Warren Stone and Christian Unity, by William G. West, is third in a series of pamphlets on events and personalities in Disciples of Christ history. It is a brief analysis of Stone's teaching and writing about the unity of Christians.

Dr. West, pastor of First Christian Church, Chattanooga, Tennessee, sketches the pioneer Disciple's contribution to the beginnings of the ecumenical movement, citing Stone's conviction that Christian unity could only result from the manifestation of the fruits of the spirit—love, peace and trust—in the lives of Christians.

Publication of the Stone booklet is timely, for Disciples of Christ will observe in 1954 the sesquicentennial of the signing of the *Last Will and Testament of the Springfield Presbytery* by Stone and his associates. This document, dating from June 28, 1804, marked the rise of the Christian churches in Kentucky.

The Stone pamphlet may be ordered from the Disciples of Christ Historical Society, 419 Twenty-first Avenue South, Nashville, Tennessee, at 25 cents a single copy. In quantity lots, postpaid, the pamphlets are priced at 10 copies for $2.00, 25 copies for $4.50, 50 copies for $8.00, and 100 copies for $15.00.

Book of the Month

THE SUN AND THE UMBRELLA, by Nels F. S. Ferre'. New York. Harper Bros. Price, $2.00.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers, *The Sun and the Umbrella*, which was chosen for June reading by G. Curtis Jones, minister of Vine Street Christian Church, Nashville, Tennessee.

Commenting on the book, Dr. Jones says: "Vanderbilt's brilliant professor of philosophical theology, Dr. Nels F. S. Ferre', the author of twelve solid books, writes with characteristic cogency and disturbing directness. His pen, sharp as a dueler's sword, penetrates the synthetic systems of "stand-pat Christianity" with the finesse of a great fencer. Although we wince at his thrusts, his words are wondrously courageous and condemning.

"*The Sun and the Umbrella* is a modern parable. Born in prayer, written in the light of the Sun, the author sends it forth in the fervent hope of challenging the reader to fill the gaping voids of our world with the saving knowledge and love of Almighty God."

THE ORBITS OF LIFE by Jack Finegan

Here are eighteen religious essays which squarely face the problems of life and turn confidently to our Christian heritage (particularly as preserved in the Bible) for guidance. Beginning with how our life is confused and shadowed by apprehension, the reader is led to a biblical vantage point from which to look at uncertainties in the years ahead. Then, the essays go on to the work Christians are called to do, and ways in which we today can find strength and guidance for doing it. $2.50

NEW BETHANY BOOKS

THE 7 TEEN YEARS by Alberta Z. Brown

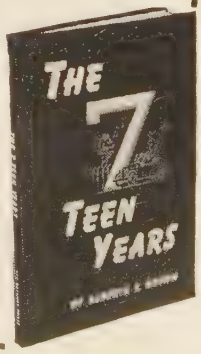
This entertaining, yet very practical book, is as popular as a convertible among teen-agers, but more within their reach! Written in a casual and friendly manner, it explains problems and opportunities they face regarding their *body, home, education, money, leisure, friends, religion, attitudes*, their *world* and their *future*. One of the most understanding and down to earth books written for teen-agers, it comes from the pen of a young but experienced teacher of junior high and high school students—both in weekday and church schools. Contains 34 cartoon-style drawings. An ideal graduation gift. $1.50

WHAT ARE YOU WORTH? by G. Curtis Jones

Through the artful use of stories, conversations and live illustrations, this inspiring new book brings stewardship from the abstract into the concrete situations we all have experienced. It explains that we are worth no more than our sense of service, influence for good and weight of our souls when measured by eternal standards of God . . . we must become messengers as well as managers of the gospel. Here is a book that church members may use in examining their own stewardship . . . ministers can read for fresh sermon ideas . . . teachers can refer to for illustrations and other materials . . . and for many other uses. Plasticolor cover, $1.25

IN THEIR LIGHT WE WALK by G. Curtis Jones

Here are first-hand impressions of problems faraway peoples face and what Christians are doing to solve them . . . find out about Jerusalem, Italy, India, Malaya, Egypt and Britain! It includes fascinating background on the leaders of government, religion, and community life whom Dr. Jones interviewed which makes this book appealing to everyone. $2.75



CHRISTIAN BOARD OF PUBLICATION
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World Call Index

The Index to the 1953 issues of World Call is now ready for distribution. Anyone desiring a copy may receive it without charge. Program chairmen will find it especially helpful. Librarians will want a copy to put with the permanent files of the magazines.

Write to

World Call
222 S. Downey Ave.
Indianapolis 7 Indiana

These Things I Know

I have planted a garden, so I know what faith is. I have seen poplar trees swaying in the breeze, so I know what grace is. I have listened to birds caroling, so I know what music is.

I have seen a morning without clouds, after showers, so I know what beauty is. I have read a book beside a wood fire, so I know what contentment is. I have seen the miracle of the sunset, so I know what grandeur is.

And because I have perceived all these things, I know what wealth is.

—*Capper's Weekly*

Kagawa Studies Brazil

"WHY in the world does he want a book on paleontology?" Rio de Janeiro's largest bookstore had to give up on a request by a good-humored little customer who had to talk through an interpreter. The visitor was Japan's famous Toyohiko Kagawa, who had been sent to Brazil on behalf of four thousand land-hungry Japanese families who had been encouraged to believe that opportunities for settlement in Brazil were real, but who wanted a verdict from someone they could trust.

With characteristic thoroughness, Kagawa set out to find all the information he could about the Amazon Valley. The Brazilian Ministry of Agriculture was cooperative, but couldn't lay its hands on all the information needed. Later, the Agricultural Attaché of the United States Embassy produced a pamphlet, published by the Brazilian Ministry, which was helpful. Into Kagawa's purview came mines, cooperatives, transportation, markets, climate, sanitary and health conditions.

The inquiry is finished and Kagawa has gone home. Thousands of Japanese, and not a few interested Brazilians, are still wondering what will be his verdict. It is an important question, for there are many Japanese now in Brazil and many more might go, taking at least a little population pressure off the Japanese economy.

—Earl M. Smith
From *Worldover Press*

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Publications Received

Dig or Die, Brother Hyde, by William J. Hyde. The Autobiography of a Pioneer Preacher. New York. Harper & Brothers. Price, $3.00.

The Christian World Mission in Our Day, by Kenneth Scott Latourette. New York. Harper & Brothers. Price, $2.50.

Barton Warren Stone and Christian Unity, by William Garrett West. Nashville. Disciples of Christ Historical Society. Each 25c; 10 for $2.00.

The Song of Ruth, a novel by Frank G. Slaughter. New York. Doubleday & Co. Price, $3.75.

Under Three Flags, by Stephen Neill. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

Adult Guide on India, Pakistan, and Ceylon, by Irene A. Jones. New York. Friendship Press. Price, 50 cents.

Farther Into the Night, by Mrs. Gordon H. Smith. Missionary Adventure in French Indo-China. Grand Rapids. Zondervan Publishing House. Price, $2.50.

Race and Religion, by C. G. Campbell. Peter Nevill, Ltd. 50 Old Brompton Road, London, S.W.7, England. Price, $2.25.

Man and God in the City, by Kenneth D. Miller. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

The Pattern of God's Truth, by Frank E. Gaebelein. New York. Oxford University Press. Price, $2.50.

The Apostle Paul, *His Message and Doctrine*, by Olaf Moe. Translated by L. A. Vigness. Minneapolis. Augsburg Publishing House. Price, $4.75.

Christianity in Education, by Martin Hegland. Minneapolis. Augsburg Publishing House. Price, $1.75.

Chand of India, by Irene Mason Harper. New York. Friendship Press. Cloth, $2.50; paper, $1.25.

How to Use *They Live in the City*, by Betty Poff. New York. Friendship Press. Paper, 50 cents.

They Live in the City, by Mary M. Lago. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

Your Future, by Arthur E. Bergquist. New York. Exposition Press Inc. Price, $2.50.

Audio-Visual Suggestions

As the Twig Is Bent. This film, not to be confused with a filmstrip of similar title, is one of the "This is the Life Series" of Family Films. It portrays two ways of life as represented by two families. One family is church going, while its neighbor family is dominated by a father who does not want his family to attend church. Conflict continues between points of view until results of non-church attitude become evident, and new decisions are made. 16mm sound film, 30 min., B&W, rental $9.00.

God's Wonders in a Woodland Brook. This is one of three films released by Church Craft on related topics showing wonders of God in nature. This film, suitable for use with Juniors and primary children, shows the discovery of God's wonders in a brook. Excellent photography with musical background leads easily to worship. This is a 16mm sound film, 11 min., color, rental $5.00. Others in the series are *God's Wonders In your Own Backyard,* suitable for primary and junior children, and parents, 19 min., color, rental $5.00; and *God's Wonders in Flowers,* recommended for primary through Seniors. 11 min., color, rental $5.00.
(Available from U.C.M.S., 222 S. Downey Ave., Indianapolis 7, Indiana.)

Literacy Program to Be Launched

IN another year's time the world literacy program of the churches working together will be extended to new areas and new peoples at an all-time high annual cost of nearly a quarter million dollars.

And Dr. Frank Laubach, originator of the world-famed Each One Teach One literacy system, will undertake a five-month tour abroad, starting in December, to help carry out these plans.

Both announcements were made following an executive meeting of the National Council of Churches' Committee on World Literacy and Christian Literature. Dr. Alfred D. Moore, Committee executive secretary, forecast an operating budget of $234,379 for 1955.

Dr. Laubach will spend next December and January in West Pakistan where he and his team of experts will set a new literacy program in motion for the Sinds of that area. For the first time literature is being prepared in the Sind language, with the aim of helping dwellers in the Sind Desert understand irrigation and other technical aid work now being done for their benefit.

Committee literacy programs have already been provided to West Pakistan areas where Punjabi and Urdu are spoken. It is estimated that Laubach method and materials made available through the multi-denomination Committee have helped some 60,000,000 people learn to read in 250 languages and dialects.

Dr. Moore also said literature will soon be made available to East Pakistan for the first time since India and Pakistan gained nationhood.

After launching the new Sind project, Dr. Laubach and his team will move to other areas in Asia and Africa.

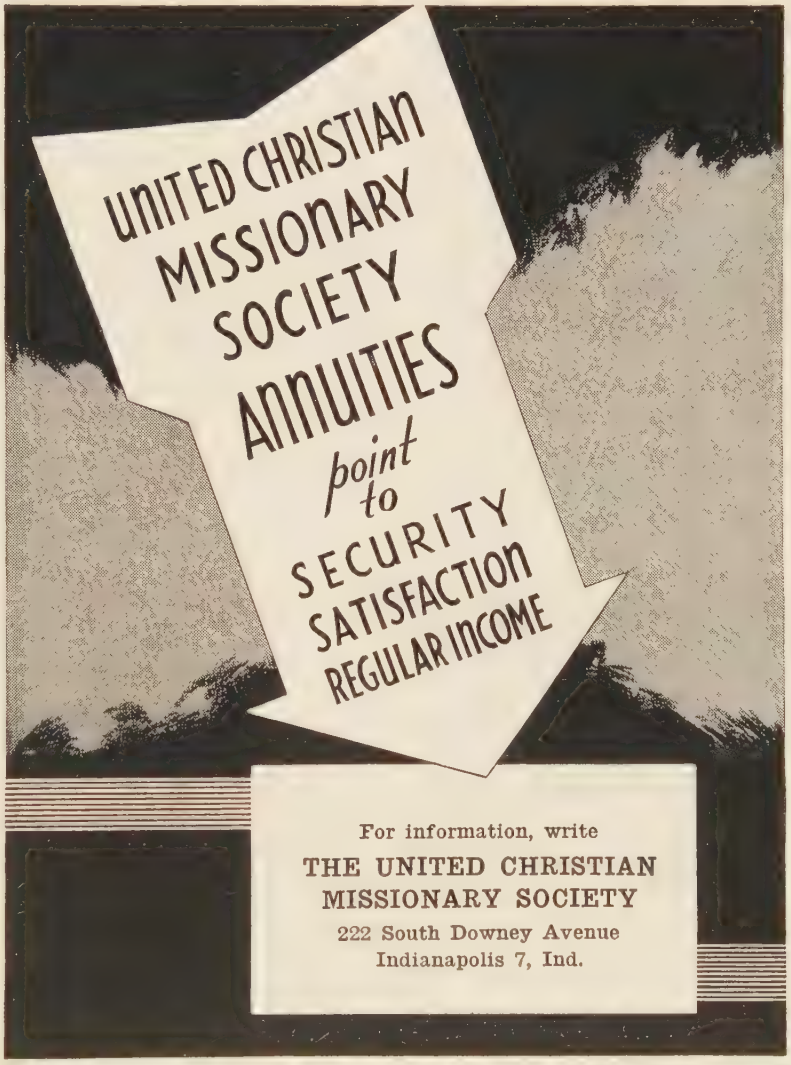
RSV Popular for Study

INCREASING widespread use of the Revised Standard Version of the Bible in the Sunday church school curricula of America's churches is shown in the results of a new survey released recently. The findings were announced by Dr. Richard Hoiland, chairman of the Committee on the Use and Understanding of the Bible of the National Council of Churches of Christ, which conducted the survey.

The thirty-nine Protestant communions which are cooperating members of the Council's Division of Christian Education participated in the survey.

"More and more the RSV is being used as the sole printed text. Sometimes, however, it appears in parallel columns with the King James Version in study material for young people and adults," Dr. Hoiland stated.

Fifteen denominations with a total church school enrollment of more than thirteen and a half million pupils reported the exclusive use of the RSV in the majority of their quarterlies and periodicals. Five additional denominations, enrolling more than a million students, reported their use of the RSV in parallel columns with the King James Version, while one, with nearly 200,000 on the rolls, noted that its use is restricted to some units within certain age groups.



Single Life Annuity Rates

30 to 39 yrs.-2½%	60 to 64 yrs.-5 %
40 to 44 yrs.-3 %	65 to 69 yrs.-5½%
45 to 49 yrs.-3½%	70 to 74 yrs.-6 %
50 to 54 yrs.-4 %	75 to 79 yrs.-6½%
55 to 59 yrs.-4½%	80 years up-7 %

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Rural Challenge

Missionaries Work to Save Congo's "Dying Villages"

By H. C. HOBGOOD*

ONE of the greatest problems among the people of the area around Ifumo, Belgian Congo, is that some of their villages are practically dying off because the young men have all left for distant parts. It is indeed hard to keep them at home, as the song goes, "on the farm."

The state has what is called "closed territory" here because a few years ago so many were leaving. The authorities waited almost too long in some cases. So one of the tasks we have at hand is to train and educate the young men in such a way as to make life in the home villages seem attractive. This is very difficult to do. When a student finishes the primary school, if he has no place to go he feels he is a "total loss," to express it in typical Congolese words.

Real Opportunity

Learning how to build better houses and to have better and larger gardens with new foods that are liked by all, imparting or sharing what one has learned in school with those who have stayed at home—this to us seems a real opportunity. But to some of our young people it has meant up to now that their time has been spent in vain. Even though they would have opportunity to make a good living selling their produce and still be near their families, it does not have the appeal of the far-away places.

When traveling in the interior, it is like finding an oasis in a desert to find a place like that of Isekya Timothy's. We surprised him one evening when the company truck from a near-by plantation kindly drove us to his village from the river after a weary day of canoe travel. He has been with the Mission since 1912, and has worked as carpenter, caretaker of the boys' dormitory and evangelist. He is now a great-grandfather and has more energy than some of his grandchildren!

Treated Royally

Isekya Timothy has a well-built house. We were given the spare room and treated royally. He has a large yard which he is closing in so he can take better care of his fruit trees and plants.

We had some good lemons we had brought along and he took time out to go plant the seeds while we were there. In spite of his having a crippled leg much of the time, he had built a fine, leopard-proof chicken and goat house. His son, Lokofe—named for a former Disciples missionary, R. Ray Eldred—was born the day the news came of Mr. Eldred's death.

Teaches at Coquilhatville

Lokofe teaches in our school at Coquilhatville. When he visited his father last vacation, Isekya told him to get busy and smooth the walls in the spare room. So he spent much of his time on that job. Thus we see there a fine example of a Congolese with energy and imagination, and a deep faith in God . . . one who had not even the equivalent of three years of our primary school. As well as being a satisfaction to the missionary, Isekya is like a rock in a weary land to his own people.

*Mr. and Mrs. Hobgood are missionaries to the Belgian Congo with The United Christian Missionary Society. They are stationed at Ifumo.

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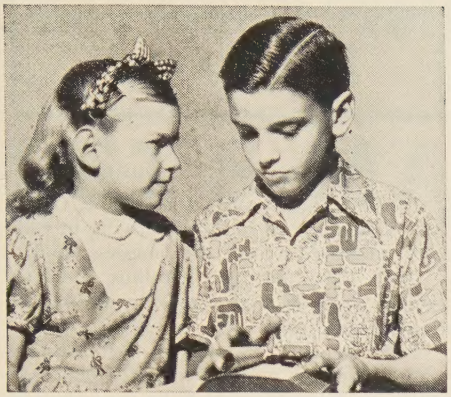
Children Are Teachers

By M. LOUISE C. HASTINGS*



—RNS Photo

IT'S all right, Olive. I don't mind a bit. If you want to go home first and then come back to take me home, I don't mind a bit. It's all right with me. I don't mind a bit. You can call up Mummie and ask her if I may stay to supper at your home. I'd like to. If she says 'No' that's all right. I'll go home. If she says, 'Yes,' that's all right. I'll stay to supper at your home. I don't mind a bit."

Little four-year-old Susan evidently liked the rhythm of these words. She kept repeating them over and over as we rode along in the car. It is wonderful philosophy, whether used by a four-year-old or by an adult. Accepting tranquilly the inevitable is something each of us would be thankful to be able to do.

I noticed the word "home" that Susan used. She did not say "house"; it was "home." So often it is necessary to explain to adults the difference between a house and a home, and here was a small child using the word correctly, apparently with complete understanding.

Irene Accepted Loss

Another child, Irene, was a little over eight years old. Her father died suddenly. It was hard for her mother to explain things to her. "Does it have to be this way?" she asked her mother. "Yes," her mother answered. No more was said. Irene accepted the sad loss without any further questioning.

It is, perhaps, an unusual thing for parents to think of their children as being teachers in the home. We are usually so satisfied with being the teachers ourselves that we are not conscious that there is any appreciation due from us to our children for the things that we learn from them. We know that they are our helpers, and they often give us more real assistance than we realize, but our teachers—*no*! We do not consider the children our teachers.

Since little Susan presented her philosophy that whatever was to be done was "all right," declaring repeatedly, "I don't mind a bit," it is amazing how frequently we quote her and how it really helps us to do small things that are troublesome without hesitation, although we would much rather do them at some other time.

One day Michael came out with the opposite of Susan's words. "I don't want to do that," he said. However, he added pleasantly, "But I will." His mother, in the thoughtless way that we mothers all have at times, had called out to him, with no consideration for the fact that he was in the midst of his play, "Michael, go up to my room and get my scissors, please. Don't wait; go at once."

Do we not all very often feel like saying as this boy said, "I don't want to, but I will"? Although this was an interference with his play, Michael went without pouting or mumbling. . . .

There are other ways in which our little children teach us. By their little kindnesses, their patience with us, the way they overlook our idiosyncrasies, and their forgiveness of our many misdemeanors, our children teach us every day!

*This article is released by the National Kindergarten Association, 8 West 40th Street, New York City.

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Here and There . . . With *World Call*

Dear World Call Reader:

To make the transition from winter to spring in twenty-four hours is like walking into fairyland. Spring comes late in Indiana, you know, and no green was showing when I left for North Carolina. When I arrived the next day, spring was in full bloom and fairyland could not have been lovelier.

I went over for district conventions with *Mrs. H. H. Settle,* state CWF secretary, and we pretty well covered the state. They believe in World Call over there and Mrs. Settle had planned the program to give me a lot of time for it.

We talked about those who should read World Call and discussed reasons why they should, and then we discovered that the list was identical with the church roll! It was no surprise for we all knew that every church member should read it.

This led to further discussion of ways to interest nonsubscribers, and the response from the group was so enthusiastic that I am looking forward to some really substantial increases in subscriptions by June 30. (I haven't mentioned all the luscious southern cooking. Nothing fairy-like about either the food or the amount I consumed!) It was a most satisfactory trip in every respect.

And how very satisfactory the mail is these days. *Mrs. Bea Kibbe,* state children's worker, Idaho, was asked to set up a School of Missions in Twin Falls. She said, "Have been using my World Calls as far back as 1948 . . . never has my entire stock been so thoroughly digested as they have since I've been working on our Church School of Missions."

Mrs. Gordon MacBeth, state president of New Mexico with whom I traveled through "The Land of Enchantment," had this to say in a recent letter:

"World Call was a life saver for me as I prepared the material I gave for the Albuquerque Church School of Missions. Really it was a gold mine. It had the latest news to fit right in with my subject, 'Where We Work and What We Do.'"

World Call would be a "gold mine" for every class in a School of Missions. There are so many, many ways of using it.

Let me tell you how it was used in Central Christian Church, Des Moines, not in a School of Missions, but at a luncheon. All World Call subscribers were given a napkin, but the nonsubscribers were given a page from World Call! I had a good laugh over that one and wish I knew whose idea it was. I rather imagine *Mrs. Robert Brown,* the World Call secretary, had something to do with it. The things these secretaries think up! They are really original.

No doubt you already know about the special July-August issue World Call is preparing. I am sure you have heard of it from your World Call secretary, minister, or CWF president, for all have received advance information about it. It is going to be as luscious as that southern cooked food in North Carolina, so be on the look-out for it. You'll love it.

Sincerely,
Evylin R. Gribble
National World Call Secretary

Night School at Hislop College

While attending Mid-India Christian Council meetings in Nagpur we had the privilege of visiting the Night School at Hislop College, started in 1930 by Dr. D. G. Moses. The aim is to provide free instruction from the Primary School up to Matriculation (12th grade) to boys and adults who do not find time and money to attend day schools because they have to earn their living. They are charged a nominal admission fee to meet necessary expenses of conducting examinations, purchasing books for the library, and of having the annual social gathering.

One important object of the school is to provide practical training in social service to the college students, who do all the teaching under the supervision of some staff members of the college. The Night School is under the management of the college students who in this way are learning many valuable lessons in administration.

Forty college students are serving as teachers. This year the Night School enrollment is 527. Sixty are enrolled in the Matriculation class.

Hislop College in the heart of a big, crowded city makes it possible to serve this class of people and still carry on day classes of more than a thousand students. It is a marvelous venture in social service and Christian witness.

—Esther Potee

Jabalpur, India

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1953 to March 31, 1954, Compared with July 1, 1952 to March 31, 1953

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1952-53	1953-54	1952-53	1953-54
Churches	$ 814,036.61	$ 921,647.50	$194,060.85	$187,027.82
Sunday Schools	177,404.13	190,279.17	8,551.75	7,589.22
Christian Women's Fellowships	692,234.12	737,629.70	20,065.59	15,274.98
Guilds	26,526.36	28,787.58	1,980.63	964.93
Youth Groups	36,353.41	46,317.61	3,185.24	1,178.23
Children's Groups	4,369.99	3,760.40	940.99	709.50
Individuals	32,702.83	19,452.94	23,989.76	30,373.07
Grand Totals	$1,783,627.45	$1,947,874.90	$252,774.81	$243,117.75
CWF and Guild Totals	$ 718,760.48	$ 766,417.28	$ 22,046.22	$ 16,239.91

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $164,247.45.

Last Column

Ninety Years Young

C. G. ELSAM, retired Disciples of Christ missionary to India now living in Chicago, addressed a post card message to Dr. A. Dale Fiers and the Missions Building staff on April 28, with the following important announcement:

"Dear Friends: It may be of interest to you to know that this unworthy man has nearly reached the end of the octogenarian road, and will, if he lives 3 days become a nonagenarian, due to the simple and unavoidable fact that his birthday will occur on May 1, 1954. By the grace of God, and avoidance of strong drink, smoking and dissipation in general. No credit to him, but all to the grace of God. Love to you all."

Mr. Elsam served in India from 1898 to 1927. For a few years he served as pastor of the Duke Street Christian Church in Kingston, Jamaica. Mr. Elsam is of English parentage. He was born in Bombay, India, and was reared and educated there.

If you cannot win, make the one ahead break the previous record.

—*Keene Thrusts*

Suppose a man were traveling a dirt road by car to see his dying mother; he would naturally pray for dry weather. Suppose some farmers in a nearby church were praying for rain. What could God do? It would be a chaotic world if men's prayers could change God's immutable laws. Prayer does not move the arm of God; rather it enables the arm of God to move us.

—Gaston Foote in
Living in Four Dimensions (Revell)

Follow These Rules for Your Heart Attack

Your job comes first; personal considerations are secondary.

Go to the office evenings, Saturdays, Sundays, holidays.

Take the briefcase home on evenings you don't go to the office.

This way you can review completely all troubles and worries of the day.

Never say no to a request; always yes.

Accept all invitations to meetings, banquets, committees, etc.

Don't eat a restful, relaxing meal—always plan a conference for the meal hour.

Regard fishing, hunting, golf, bowling, billiards, cards, gardening, as a waste of time or money.

Believe it's poor policy to take all the vacation allowed you.

Never delegate responsibility to others; carry the entire load yourself at all times.

If your work calls for traveling, work all day and drive all night to keep the next morning's appointment.

—Francis J. Curtis
St. Louis business executive

The Family Protection Program Begins July 1, 1954

LET'S MAKE IT UNANIMOUS

January First, Nineteen Fifty-four **51%**

April First, Nineteen Fifty-four **67%**

May First, Nineteen Fifty-four **72%**

Why Not Make it Unanimous on July First, Nineteen Fifty-four? **100%**

ENROLLMENT

The Family Protection Program was opened for enrollment July 5, 1953. The Actuary Firm employed by the Pension Fund advised that these new benefits would be feasible and actuarially sound when two-thirds of the membership of the Pension Plan were enrolled. July 1, 1954 was set for the deadline to reach this enrollment.

This was an ambitious goal, since 78% of the churches of the brotherhood with ministers participate in the Pension Plan. It meant that 2750 members must enroll to begin the Program July 1, 1954.

By March 17, this goal was reached. At present, the enrollment is approaching the three-quarters mark.

We rejoice in this, not only for what these generous benefits mean to present ministers, missionaries, other Christian Workers and their families, but also for what it will mean in the undergirding of the ministry of the future.

BENEFITS

These new benefits, called "The Family Protection Program", apply to all members and eligible members of the Pension Plan whether married or single, young or old, widow or widower. All persons employed by churches or church related institutions of the brotherhood are eligible.

This adjunct to the Plan calls for an increase of ½% in member dues, making them 3%; and an increase of 1% in the church dues, making them 9%. All dues are based on monthly salaries.

The new benefits include: a full year's salary in the event of death in active service; a 50% increase for total and permanent disability; a pensioner death benefit of $500; and a full orphan pension, the amount determined by what the widow pension would have been. These benefits are all in addition to all benefits provided by the present Pension Plan, which continue.

These benefits can not be duplicated at such low cost from any secular and commercial source.

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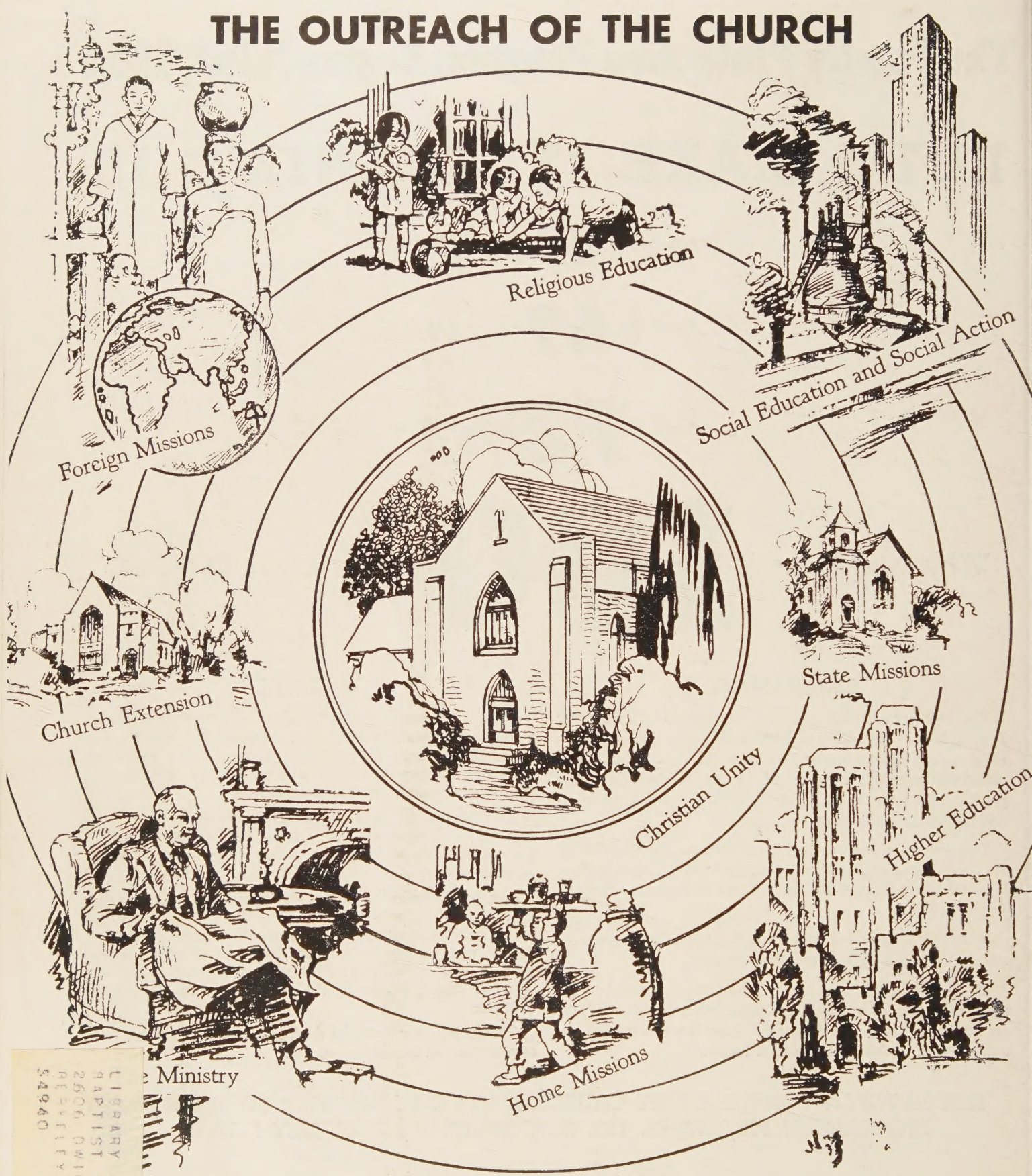

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